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INDEX OF AUTHORS
QUOTED BY BENVENUTO DA IMOLA
IN HIS COMMENTARY ON THE
DIVINA COMMEDIA

*A CONTRIBUTION TO THE STUDY OF THE
SOURCES OF THE COMMENTARY*

BY

PAGET TOYNBEE

INDEX OF AUTHORS QUOTED BY BENVENUTO DA
IMOLA IN HIS COMMENTARY ON THE *DIVINA*
COMMEDIA: A CONTRIBUTION TO THE STUDY
OF THE SOURCES OF THE COMMENTARY.

INTRODUCTORY NOTE.

THE index here printed was compiled originally for the purposes of a paper on Benvenuto da Imola, which was read a year or two ago before the Oxford Dante Society, and which has since been published by the Clarendon Press.¹ The notes and references to the various works quoted were added later, with a view to establish in some measure the sources upon which Benvenuto drew for his material, and incidentally to illustrate the relations in which he stood, as a scholar and humanist, to his two great contemporaries, Petrarch and Boccaccio.

I have not attempted to identify all the references in every case (for instance, to the works of Aristotle, Cicero, Livy, Ovid, Pliny, or Virgil), which would have involved an amount of labour altogether disproportionate to the value of the results: and in the cases where I have attempted to identify the references I have not by any means always succeeded (for example, in the cases of Orosius and Valerius Maximus).²

Some of the questions which have arisen in the course of my investigations are of considerable interest. The most important of these, namely, Benvenuto's knowledge of Homer, and the sources whence he derived it, I have dealt with at some length in an article which was published recently in *Romania* (XXIX. 403–415), and which, by kind permission of the directors of that journal, is now reprinted as an appendix to the present paper. Another point of interest is Benvenuto's reference to the lost *De Consiliis*

¹ In *An English Miscellany*, a volume of essays published in commemoration of Dr. F. J. Furnivall's seventy-fifth birthday. Oxford. 1901.

² This is in part due to the fact that Benvenuto often quotes very loosely; but I have little doubt that many of the references which I have missed might be identified by the expenditure of rather more time than I have been able to spare for the purpose.

of Cicero, which, if his quotation be actually made at first hand, must have been extant, in part at least, in the second half of the fourteenth century.¹

To Petrarch, whose acquaintance he made at Bologna in 1364, Benvenuto's references are very frequent, the poet's name being mentioned no less than thirty times. Benvenuto twice (I. 10; IV. 230) records the fact that Petrarch had addressed an epistle to himself, from which he gives extracts. This letter, which was one of the last, if not actually the last, written by Petrarch before his death, was addressed to Benvenuto from Padua in February, 1374, and was written in response to an enquiry from the latter as to whether poetry ought to be included among the liberal arts. Benvenuto's reply, only a portion of which has been preserved, contains an interesting statement regarding his Commentary on the *Divina Commedia*, from which it appears that the first draft at any rate of his *magnum opus* was completed in the year 1373. Writing in the spring of the following year, he mentions this fact, and promises to send a copy of the work to Petrarch: —

'Scias me anno praeterito extremam manum commentariis meis, quae olim tanto opere efflagitasti, in Dantem praeceptorem meum imposuisse. Mittam ubi fidum fuero nactus nuntium.'²

Benvenuto also refers to several of Petrarch's other writings, viz. the *Apologia contra Gallum*, the *Itinerarium Syriacum*, his *Elegies*,³ his *Penitential Psalms*, and his famous letter to Boccaccio concerning Dante. To the *Africa*, so far as I am aware, he makes no allusion, nor to the Italian Sonnets, with the exception of the one beginning 'Dell' empia Babilonia,' which is glanced at apparently in a passage relating to Avignon (II. 59).

Benvenuto's indebtedness to his 'venerabilis praeceptor' Boccaccio is very extensive, much more so than appears on the surface: for while he makes free use of Boccaccio's writings, Boccaccio's name is comparatively seldom mentioned as his authority (except where he derived his information from him by word of mouth). The *Decamerone*, for instance, is drawn upon, sometimes at considerable length, more than a dozen times, yet the book itself is only once named (III. 169). It is significant of the estimate in which works in the vulgar tongue (always excepting the *Divina Commedia*) were held in that age, that in his list of Boccaccio's works (V. 164) Benvenuto does not so much as hint at the existence of the *Decamerone*, though,

¹ See my note in the (London) *Athenaeum*, April 1, 1899.

² This letter, the authenticity of which has been impugned in some quarters, was first printed in the 1521 edition of Boccaccio's *Amorosa Visione* in the 'Apologia di Geronimo Claricio imolese contro i detrattori della poesia di Messer Giovanni Boccaccio.'

³ Benvenuto wrote a commentary on Petrarch's *Elegies*, which was printed at Venice in 1516.

as we have seen, he mentions it elsewhere, and made liberal excerpts from it. In like fashion, as is well known, Petrarch set no great store by his Italian poems, but based his hopes of immortality on his Latin poem *Africa*,¹ which at the present day is only known to the curious few.

Benvenuto's personal relations with Boccaccio must have been of a more or less intimate nature, to judge from the numerous passages in the Commentary in which he speaks of Boccaccio as having furnished him with information. It has been plausibly conjectured, indeed, that Boccaccio at one time was actually Benvenuto's preceptor—at any rate in one sense the latter sat at Boccaccio's feet, for he tells us in the Commentary that he attended part of his revered master's course of lectures on the *Divina Commedia*, which were delivered by him in the church of Santo Stefano in Florence as the first occupant of the newly founded Dante chair (V. 145).

Benvenuto also had relations with Coluccio Salutati, the Florentine secretary, with whom he corresponded, and to whom he was indebted for at least one item of erudition in his Commentary,² though Coluccio's name is nowhere mentioned.

The authors quoted by Benvenuto make a very imposing list, the total number being about a hundred and eighty. A considerable proportion of these, however, are quoted at second hand, including all the Greek authors named, it being certain that Benvenuto had hardly the smallest smattering of Greek. Nevertheless, after making due allowance for second-hand quotations, it will be seen that Benvenuto's range of reading was a pretty wide one.³

In compiling my index I have confined myself for the most part to the authorities actually named by Benvenuto. These, however, certainly do not cover the whole of the sources upon which he drew. For instance, he undoubtedly made considerable use of the Florentine Chronicle of Giovanni Villani, yet Villani's name is nowhere mentioned in the Commentary. Similarly, it is evident that Benvenuto availed himself of the labours of some of his predecessors, such as Jacopo della Lana, the author of the *Ottimo*

¹ It is an interesting fact that Benvenuto was largely instrumental in preserving the *Africa* from mutilation, if not destruction, at the hands of Petrarch's son-in-law, Francesco da Brossano, shortly after the poet's death. (See my paper on *Benvenuto da Imola and his Commentary on the Divina Commedia in An English Miscellany*, pp. 436-461.)

² Namely, for the quotation from Sidonius (I. 180). See the index.

³ Among the more or less "out of the way" authorities (exclusive of classical writers) quoted by him are Walter Map ('Gualterius Anglicus'), Eginaldus de Lille ('Gallicus ille qui describit Alexandreiam metrice'), the *Pantheon* of Goffredo da Viterbo, Hélinand, the *Policraticus* of John of Salisbury ('Johannes Anglicus'), Paulus Diaconus, Remigius Antissiodorensis, the *Chronica de Gestis Hispaniacae* of Rodriguez of Toledo, and the *Historia Karoli* attributed to Archbishop Turpin.

Comento,¹ and others; as well as of such fertile mines of anecdote as the Provençal lives of the Troubadours.²

To indicate and identify all these unacknowledged obligations of Benvenuto was beyond the scope of my plan. I have drawn attention to a few of them here and there,³ but I have left ample gleanings for any one who should follow in my track.

I can only express the hope, in conclusion, that my own work, such as it is, may serve as the groundwork of a more serious attempt on the part of some future worker in the same field. Such an attempt, if conscientiously undertaken, might be made to contribute, among other things, an interesting chapter to the history of humanism in Italy.

It remains for me to acknowledge my indebtedness to the following works, among others, which will be found constantly referred to in my notes, viz. *Studi sulle Opere Latine del Boccaccio* by Attilio Hortis (Trieste, 1879), and *Pétrarque et l'humanisme en Italie* by Pierre de Nolhac (Paris, 1892). I have also availed myself, in a lesser degree, of the *Epistolario di Coluccio Salutati*, in the course of publication under the editorship of F. Novati (Vols. I-III. Rome, 1891-6).

PAGET TOYNBEE.

DORNEY WOOD, BURNHAM, BUCKS,
ENGLAND. July, 1900.

¹ For example, see the index under ALBUMASAR, ALCABITIUS, and MARTINUS.

² For instance, in the accounts of Bertran de Born (II. 377), and of Sordello (III. 177). In the case of the latter Benvenuto appears to have had access to a version which differs from the one now extant.

³ See, for instance, ALBERTUS MAGNUS, BOCCACCIO, and VILLANI, in the index.

INDEX OF AUTHORS QUOTED BY BENVENUTO DA
IMOLA IN HIS COMMENTARY ON THE
DIVINA COMMEDIA.

1. The references are to *volume* and *page* of Vernon and Lacaita's edition of the Commentary (*Benevenuti de Rambaldis de Imola Comentum super Dantis Aldigherii Comoediam, nunc primum integre in lucem editum, sumptibus Guilielmi Warren Vernon, curante Jacobo Philippo Lacaita*), published at Florence in five volumes (large 8vo) in 1887.

2. References to volume and page, or to page alone, in brackets [e.g. AESOPUS, (I. 111); (III. 104); BOCCACCIO, *Decamerone* (I. 95, 167-8, etc.)], indicate that in the passages in question the works quoted are *not named* by Benvenuto.

3. The following *data*, though not strictly within the scope of the index, are supplied as being of general interest in connexion with Benvenuto and his Commentary. The chronological table serves to illustrate the list of contemporary allusions. The first draft of the Commentary was completed in 1373 (see *Introductory Note*), but additions were made to it subsequently. The latest of these which can be dated with certainty is the allusion to the antipope Robert of Geneva (Clement VII.) 'de anno praesenti MCCCLXXIX' (II. 8).

CHRONOLOGICAL TABLE.

Dante Alighieri . . .	1265-1321	Boccaccio	1313-1375
Petrarca	1304-1374	Benvenuto . . .	circ. 1338-1390 ¹

SOVEREIGNS CONTEMPORARY WITH BENVENUTO.

Emperors.

Louis IV. of Bavaria . . .	1314-1347	Wenceslas	1378-1400
Charles IV.	1347-1378		

¹ For these dates, see Rossi-Castè, *Di Maestro Benvenuto da Imola*, pp. 20-1, 96 n. 1.

Popes.

Benedict XII.	1334-1341	Gregory XI.	1370-1378
Clement VI.	1342-1352	Urban VI.	1378-1389
Innocent VI.	1352-1362	(Clement VII.)	1378-1394
Urban V.	1362-1370	Boniface IX.	1389-1404

Kings of Aragon.

Alphonso IV.	1327-1336	John	1386-1396
Peter IV.	1336-1386		

Kings of Castile.

Alphonso XI.	1312-1350	Henry II.	1368-1379
Peter the Cruel	1350-1368	John	1379-1390

Kings of England.

Edward III.	1327-1377	Richard II.	1377-1399

Kings of France.

Philip VI.	1328-1350	Charles V.	1364-1380
John	1350-1364	Charles VI.	1380-1422

Kings of Naples.

Robert	1309-1343	Charles III.	1382-1386
Joanna	1343-1382	Ladislas	1386-1414

Kings of Sicily.

Peter II.	1337-1342	Frederick II.	1355-1377
Louis	1342-1355	Mary	1377-1402

Allusions in the Commentary to Contemporary Events.

The defeat and capture of King John of France by the English (at Poictiers, 19 Sept., 1356), I. 261; II. 55; III. 532; V. 248; the defeat and death of Peter the Cruel of Castile at the hands of his natural brother (Henry, 1368), I. 261; the defence of Pavia against the Visconti by the friar Jacopo Bossolaro, who by his eloquence stirred up the people to resistance (1356-1359), I. 322-3; the coronation of the Emperor Charles IV. at Arles during the reign of Pope Urban V. (4 June, 1365), I. 326; the excesses committed by the foreign mercenaries (English, Germans, Britons,

Gascons, and Hungarians) in Italy, I. 401 (cf. I. 394, 396); the miserable condition of Crete, then known as Candia, under the tyranny of the Venetians, I. 487; the destruction of the Castello Sant' Angelo in Rome during the riots after the election of Robert of Geneva (Clement VII.) as antipope to Urban VI. 'de anno praesenti MCCCLXXIX' (1379), II. 8; the antipope Robert of Geneva (Clement VII., 1378-1394), II. 53 (cf. II. 8); the subsidies voted by Clement VI. in aid of King John of France against the English, and the defeat and capture of the French king (at Poictiers, 19 Sept., 1356), II. 55 (cf. I. 261); the five kingdoms of the Spanish peninsula, viz. Castile, Aragon, Navarre, Portugal, and the Moorish kingdom of Granada, II. 136; many of the princes and lords of Italy, while renowned abroad, are evil-doers and oppressors in their own country, II. 268; the decayed condition of Ravenna, which in Dante's day was a flourishing city, II. 306; the great plagues in Italy of 1348 (Boccaccio's plague) and 1362, in the former of which ninety per cent of the population of Sardinia perished, II. 397-8; the decayed condition of Pisa after its long war with Florentines (1356-1364), II. 533; the miserable condition of Italy, which was far worse than in Dante's day, III. 180-1, 397; the two visits of the emperor, Charles IV., to Italy (Oct., 1354; May, 1368), and his departure thence on the second occasion 'colla borsa piena, ma con poca gloria,' III. 186-7; Prague, the seat of the emperor, Charles IV. (who was also king of Bohemia), III. 209; the harassing of Lombardy by Bernabò and Galeazzo Visconti, III. 235; the costume of the Doge of Venice, III. 315; the miserable condition of Romagna and of the rest of Italy, III. 397 (cf. III. 180-1); the shameful marriage of the daughter (Isabella) of King John of France, who was captured by the English (at Poictiers, 19 Sept., 1356), to Gian Galeazzo de' Visconti of Milan (June, 1360), III. 532 (cf. I. 261; II. 55); the arts whereby the Florentine women add to their charms, and their habits of feasting, IV. 62; the Hellespont, called the Bras de Saint George, from the church of that name near Constantinople, IV. 170; the neglect of poets and poetry owing to the prevailing greed for gain, IV. 303; the cult of the emperor for Bacchus, IV. 305; the names of Guelph and Ghibelline no longer remembered in Italy, IV. 453; Louis the Great, king of Hungary (1342-1382; of Poland, 1370-1382), IV. 489; the extravagant dress of women, such as the habit of even bakers' wives wearing pearls on their shoes in Venice, Padua, and Genoa, V. 145; the practice of giving enormous dowries, V. 146; the wandering habits of the Florentines, who go and settle in France, Flanders, England, and Brabant, V. 149; Cola di Rienzi's contemptuous application of the letters S. P. Q. R. to the Roman populace, V. 181-2;

the invasion of France by the English and their capture of the French king (at Poictiers), V. 248 (cf. I. 261; II. 55; III. 532); the invasion and conquest of Cyprus by the Genoese (Oct., 1373), a just punishment for their effeminacy, luxury, and dissoluteness, V. 252; Urban V. compared to Ser Ciappelletto of Boccaccio's tale (*Decam.* I. 1), V. 262.

Autobiographical and Personal Details from Benvenuto's Commentary.

The anecdote told him by Boccaccio of the Florentine boys and the leopard (*lonza*), I. 35; his doubts as to his fitness to write a commentary upon the *Divina Commedia*, I. 78; his experience of tramps and beggars in Savoy and Provence, and especially at Avignon, I. 116; his comparison of Dante's Hell to the amphitheatre at Verona, and the 'Corbis' at Bologna, I. 185; his contempt for the romances of the Round Table, which are in everybody's mouth, and which he characterises as 'frivola et vana,' I. 204; his account of the fight between two of his students, who rolled on the ground, and thumped and scratched and bit each other, I. 269; his description of the ancient fortifications at Padua, I. 294; his visit to the labyrinthine cave near Vicenza, I. 387; his experience of the snow while crossing the Alps, I. 472; his report of the wonderful herbage on Mt. Ida in Crete, which turns yellow the teeth of the herds which graze it, I. 488; his acquaintance with the Lago di Garda, Peschiera, and the Mincio, I. 494; II. 80-2; his unhappy experience of old men guilty of unnatural offences, I. 505; his denunciation of students at Bologna for similar offences, while he was lecturing on the *Commedia* in 1375, and the odium he incurred thereby, I. 523-4; his account of the village wrestlers, I. 535; his friend who meant to call his daughter Lucretia and called her Alegria, I. 539-40; his experience as a traveller on horseback on a restive animal, and through a country harried by the enemy, I. 585-6; his mention of the stone bridges over the Arno at Florence, the Tiber at Rome, and the Rhone at Avignon, II. 4; his account of the crowds at Rome during the Jubilee of 1350, II. 6; his description of the *Salse* at Bologna, and the common taunt about it among the boys of Bologna, II. 11; his account of the beauty of the ladies of the Bolognese house of Caccianemici, II. 12; his eulogy of Bologna and reprobation of the spendthrift and immoral habits of the Bolognese, II. 15; his ten years' residence in Bologna, II. 16; his comparison of the Florentine Baptistry to that at Parma, II. 35; the misfortunes of a famous astrologer of his acquaintance, II. 65; his experience of the obstinacy and mendacity of astrologers, II. 69; his account of the ancient remains at Luni, II. 76; and at Sirmio,

II. 81 ; his description of long-haired Greeks, II. 87 ; his acquaintance with the magical books of Michael Scot and Guido Bonatti, II. 88, 90 ; his disbelief in the magical powers of Virgil, II. 89 ; his experience of the demoralizing effect of the Papal Court, II. 96 ; and of the venality of the treasurer of Urban V. at Avignon, II. 118 ; and of many corrupt officials whom he could name if he chose, II. 122 ; the vicar of Urban V.'s legate in Bologna an instance, II. 137 ; the merciless extortions of such people, which he himself has known of, II. 139 ; his witness of a woman escaping from a fire, II. 162 ; his mention of the water mills on the Po, II. 164 ; his account of the hypocritical preacher, who by his maudlin tears, stimulated by Malmsey wine, extracted large sums from his congregation, where-with he subsequently purchased a fat bishopric, II. 166 ; his researches as to the history of the Frati Gaudenti, II. 174-5 ; his information as to certain thieving guilds composed of men of good position, II. 260 ; his account of the extravagance of the French mode of dress, and lament that French fashions were followed in Italy, II. 409-10 ; the Paduan who ran amuck and killed his wife and children, II. 418 ; his selection of Dante as an example to follow, III. 18 ; his comparison of the Mount of Purgatory to the amphitheatre at Verona, III. 43 ; his description of the tomb of Virgil, and Mt. Vesuvius, III. 86-7 ; his experience of the road along the Genoese Riviera, III. 95 ; his account of San Leo, III. 117 ; his denunciation of gambling and ignorance of games of chance, III. 167 ; his experience as a traveller, III. 201 (cf. I. 585-6) ; his testimony to the loss of caste by a woman who marries a second time, III. 232 ; his report of criticisms passed upon Giotto's paintings, III. 313 ; his description of the Campo at Siena, III. 320 ; his confession that he, like Dante, had been guilty of pride, but not of envy, III. 370 ; the account given him by a Sienese Dantist of the meaning of the word *ammiragli*, III. 371 ; a reminiscence of his lectures on Dante at Bologna, III. 411 ; his experience while crossing the Apennines between Bologna and Florence, when he was caught in a fog, III. 453 ; his account of the three churches dedicated to San Zeno in Verona, III. 490 ; his disbelief in geomancy and astrology, III. 498 ; refers to his commentary upon Valerius Maximus, IV. 35 (cf. V. 107) ; a cure for wine-drinking in the case of a bishop he had known, IV. 70 ; the triumphal entry of Cardinals into Bologna witnessed by him, IV. 305 ; his experience of the difficulty of the *Divina Commedia* while lecturing on it at Bologna, IV. 335-6 ; his ridicule of the theologian who publicly denounced Dante for his ignorance of theology, IV. 339 ; his story of the unhappy end of a beautiful youth of his acquaintance, IV. 365 ; his denunciation of the ignorance of a rival commentator upon Valerius Maximus, V. 107 (cf. IV.

35) ; his description of the neglected state of the church of Santo Stefano at Florence, which he observed while attending Boccaccio's lectures on the *Commedia*, V. 145 ; stories of the eccentric lady Cianghella told him by his father, who had been a neighbour of hers at Imola, V. 151 ; his account of the ancient ruins at Orange in Provence, V. 214 ; the immense sums received by ecclesiastics for the absolution of the excommunicate, of which in one case in Romagna he had personal knowledge, V. 227 ; his experience of friendly disputations, V. 266 ; the cardinal of his acquaintance who took his concubine on the crupper of his horse when he went out hunting, V. 289 ; his testimony to the saintly lives led by certain communities of Benedictine monks, especially at Monte Oliveto, V. 301 ; his description of the boat's crew which stopped rowing instantly as one man on hearing the commander's whistle, V. 369.

INDEX OF AUTHORS QUOTED.

A

Accius,¹ the tragic poet (Lucilius Accius, circ. B.C. 170–100), III. 197²; IV. 36.³

¹ Accius is mentioned frequently by Macrobius (e.g. *Sat.* VI. 1. §§ 55–59), as well as by Cicero and Horace (I. *Sat.* X. 53; II. *Epist.* I. 56; III. 258), whence no doubt Benvenuto's acquaintance with him. —² Benvenuto here, following Petrarch (*Rem. utr. Fort.* II. 125), makes Accius a native of Pisaurum (Pesaro), doubtless by a confusion with T. Accius, the Roman knight, mentioned by Cicero (*Brut.* § 78) as 'T. Accius Pisaurensis.' —³ 'Actius.' Benvenuto's authority here was Macrobius (*Sat.* VI.).

Actius. [Accius.]

Aegidius Romanus, Egidio Colonna, author of the *De Reginine Principum* (circ. 1245–1316), I. 342.¹

¹ A reference to Egidio's Italian commentary on Guido Cavalcanti's famous canzone 'Donna mi prega, perch'lo voglio dire.'

Aelius Lampridius,¹ one of the six 'Scriptores Historiae Augustae,' II. 153.² 217,³ 238,⁴ (239),⁵ 428.⁶

¹ Supposed to be identical with Aelius Spartanus, the writer's full name being probably Aelius Lampridius Spartanus. —² *Vita Alexandri Severi*, §§ 26, 36. —³ *O.P. cit.* § 17. —⁴ *O.P. cit.* § 28. —⁵ *O.P. cit.* § 17; the same anecdote as before, but without mention of Aelius Lampridius. —⁶ From the *Vita Hadriani* (§ 4); Benvenuto here gives Aelius Lampridius as the author of this life, elsewhere (III. 62; as well as in his *Romuleon*, Lib. X. Cap. 1–4) he calls the author Aelius Spartanus, thus confirming the conjecture that the two are in reality one and the same person.

Aelius Spartanus,¹ one of the six 'Scriptores Historiae Augustae,' I. 289.² III. 62.³

¹ Aelius Spartanus is supposed to be identical with Aelius Lampridius, the full name of the writer being probably Aelius Lampridius Spartanus [Aelius Lampridius]. —² Benvenuto is mistaken in ascribing to Aelius Spartanus a life of the Emperor Valerianus, whose life was written by Trebellius Pollio. The incident here referred to by Benvenuto, however, does not occur in the life (which is very fragmentary) as it has come down to us, but it is mentioned by Boccaccio in his *De Casibus Virorum Illustrium* (Lib. VIII. *De Valeriano*), and by Benvenuto again in his *Libellus Augustalis*, and in his *Romuleon* (X. 28, where Julius Capitolinus is wrongly given as the authority). It is possible, therefore, that in the Middle Ages a more complete version of the life of Valerianus in the 'Scriptores Historiae Augustae' was current than the one we now possess. The incident in question, it may be noted, is mentioned both by Orosius (*Hist. adv. Paganos*, VII. 22. § 4) and by Paulus Diaconus (*Hist. Rom.*, IX. § 7). (See *Athenaeum*, March 31, 1900, p. 401.) —³ Hadrian's letter here referred to does not occur in the life by Aelius Spartanus, as Benvenuto asserts, but in the life of Saturninus by Flavius Vopiscus (§ 8).

Aeschylus, Greek tragic poet (B.C. 525–456), IV. 37.¹

¹ Aeschylus, and the other Greek poets here named, are all mentioned by Macrobius in the *Saturnalia* (e.g. V. 19. §§ 17, 24; 20. § 16; 22. § 12). Boccaccio mentions him, together with Sophocles, Euripides, and Simonides, in his *Commento* (II. 427); he is also mentioned (as 'Eschylus Pythagoreus poeta'), in connection with his *Prometheus*, in the *De Genealogia Deorum* (IV. 44). Petrarch does not appear to speak of Aeschylus.

Aesopus, Aesop the fabulist (circ. B.C. 570), II. 29, 156-7,¹ 556; his *Fables* (I. 111)² (grasshopper and ant); (I. 225)³ (dog and shadow); II. 29⁴ (young man and harlot), 156-7⁵ (mouse and frog), 556⁶ (bat and eagle); (III. 104)⁷ (lion and mule); (IV. 411)⁸ (wolf and lamb).

¹ 'Aesopus antiquus poeta asianus, qui egregie finxit fabulas multas ad informationem vitae civilis, et gracie scriptum magnum opus ex quo defloratus fuit iste parvus libellus quo latini utuntur.' —² Cf. Hervieux, *Fabulistes Latins*, II. 152, 232, etc. —³ Hervieux, II. 133, 160, etc. —⁴ 'Sic reste dicebat Thais ad juvenem de quo scribit Aesopus'; the reference is to the fable commonly known as 'Meretrix et Juvenis,' but called 'Thais et Damasius' in the collection of Gualterius Anglicus (Hervieux, II. 341), and not elsewhere. —⁵ Apparently after the version of Gualterius Anglicus (Hervieux, II. 317). —⁶ Hervieux, II. 215, 240, 338, etc. —⁷ Hervieux, II. 272 ('De Vulpe et de Mulo'). —⁸ Benvenuto gives 'Aristoteles Secundo Rhetoricorum' as the source of this fable.

Alanus, Alain de Lille (Alanus de Insulis), author of the *Anti-Claudianus* and *De Planctu Naturae* (early Cent. XII.), I. 177.¹

¹ Benvenuto here mentions that some mss. read *Alano* for *Lino* in *Inferno* IV. 141; he credits Alain with a commentary on the *Rhetorica Nova* (i.e. the *De Inventione Rhetorica*) of Cicero.

Albertus Magnus, Albert of Cologne, styled 'Doctor Universalis' (1193-1280), I. 178, 383, 474, 566, 582; II. 71, 206, 209, 212-13, 215, 231; III. 93, 161, 162, 406; IV. 70, 102, 176, 199, 278, 312, 322, 344; V. 122; his *Liber Methaurorum* (i.e. *De Meteoris*), I. 383, 474; III. 161; (IV. 199); V. 122; his *De Animalibus*, I. 566 (*Anim.* XXII. 1); (II. 131)¹ (*Anim.* XXIII.); (II. 150)² (*Anim.* XXIII.); (II. 205-7)³ (*Anim.* XXV. 1); (II. 212)⁴ (*Anim.* XXIII. 24); II. 215 (*Anim.* XXII. 1); II. 231 (*Anim.* XXV. 1); (II. 242)⁵ (*Anim.* XXV. 1); (II. 254)⁶ (*Anim.* XXVI.); (II. 269)⁷ (*Anim.* XXVI.); (II. 399)⁸ (*Anim.* XXVI.); (II. 555)⁹ (*Anim.* XXIII.); (III. 232)¹⁰ (*Anim.* XXVI.); (IV. 122)¹¹ (*Anim.* XXVI.); IV. 344 (*Anim.* XXIV.); his *Libellus de Potentia Daemonis*, III. 162; his *De Proprietatibus Elementorum*, III. 406; his *De Anima*, IV. 102; his *Liber Mineralium*, IV. 278; his *De Coelo et Mundo*, IV. 322.

¹ Most of Benvenuto's information about animals, birds, etc., is derived from the *De Animalibus* of Albertus Magnus, generally without acknowledgment, whole passages being often 'conveyed' verbatim, without a hint of the source from which they were taken. Here he borrows from Albertus on the dolphin. —² On the duck. —³ On serpents. —⁴ On the phoenix. —⁵ On the lizard ('stellio'). —⁶ On the snail. —⁷ On the fly. —⁸ On the ant. —⁹ On the bat. —¹⁰ On the viper. —¹¹ On the ant.

Albumasar,¹ Arabian astronomer (Jafar ibn Muhammad Al Balkhi, Abū Mashar, A.D. 805-885), I. 264²; III. 147; IV. 349³; V. 217; his *Introductorium*, III. 147.⁴

¹ Albumasar is quoted by Dante (Conv. II. 14, II. 170-4), not, however, directly, but at second-hand from the *De Meteoris* (I. 4, § 9) of Albertus Magnus. —² 'Acmeius Ptolomaei.' —³ This reference is borrowed from the commentary of Jacopo della Lana (Vol. III. p. 37). —⁴ The full title of the work is *Introductorium in Astronomiam*.

Alcabitius,¹ Arabian astronomer (Abd al Aziz ibn Uthman, Al-Kabisī) (fl. circ. 950), IV. 349²; V. 217.³

¹ An astronomical work of Alcabitius was translated into Latin in Cent. XII. by Gerardus Cremonensis, and in Cent. XIII. by Johannes Hispanensis (the translator of Alfraganus) under the

title of *Liber isagogicus de planetarum conjunctionibus* (printed at Bologna in 1473, and three times reprinted in Cent. XV.). —² The name has been misread or misprinted as *Altabicius*. The reference here is borrowed from the 'Ottimo Comento' (Vol. III, p. 41) or from the commentary of Jacopo della Lana of Bologna (Vol. III, p. 37), by whom Alchabitius is frequently quoted under the name of *Alcabizio* or *Alcabis* (e.g. II. 365; III. 8, 37, 280, 316, 320). —³ 'Alchabitius.'

Alcaeus, Greek lyric poet (fl. circ. B.C. 600), IV. 37.¹

¹ Alcaeus and the other Greek poets here named are all mentioned by Macrobius in the *Saturnalia* (e.g. V. 20. § 12).

Alchabitius. [Alcabitius.]

Alcuinus, Alcuin (circ. 735–804), Anglo-Saxon ecclesiastical writer, and instructor of Charlemagne, V. 213.¹

¹ 'Nutritor Caroli Magni.'

Alexander, Alexander Aphrodisiensis (i.e. of Aphrodisias in Caria), celebrated commentator on Aristotle (fl. circ. A.D. 200), IV. 102.

Algazel, Moslem theologian, usually described as Arabian philosopher (Muhammad ibn Muhammad, Zain Al-Din Abu Hamid, Al-Ghazzali, 1058–1111), IV. 108.¹

¹ 'Imitator Avicennae.' For 'Algazelem' here the editors read 'Algazelem.'

Altabicius. [Alcabitius.]

Ambrosius, St. Ambrose, father of the Church (A.D. 334–397), I. 207; III. 78, 220, 222, 273, 291; IV. 14; V. 43, 44–5, 227; his *Exameron*, I. 207; his hymn 'Te lucis ante terminum,' III. 220; the hymn 'Te Deum laudamus,'¹ III. 273.

¹ The authorship of this hymn is mistakenly attributed to St. Ambrose.

Anaxagoras, Greek philosopher (B.C. 500–428), III. 172¹; IV. 306; V. 107.

¹ The story here told comes from Valerius Maximus (*Mem.* V. 10. Ext. 3).

Anaximander, Greek philosopher (circ. B.C. 610–547), V. 107.

Anaximenes, Greek philosopher (fl. circ. B.C. 544), V. 107.

Apuleius,¹ author of the *Asinus Aureus* (Lucius Apuleius, born circ. A.D. 114), I. 170²; III. 380³; IV. 62.³

¹ Benvenuto appears to have possessed a ms. of Apuleius (now in the Vatican library), and to have annotated it. Nolhac in *La Bibliothèque de Fulvio Orsini* (p. 192) says: 'Le célèbre commentateur de Dante à Bologne, Benvenuto Rambaldi, d' Imola, aurait, suivant Orsini, annoté un Apulée complet du XIV^e siècle, le 3384 < M.L. 102 >. Outre les marges qui contiennent des scholies et des leçons, les gardes ont des notes de deux mains distinctes; l'une d'elles serait celle de Benvenuto, d'après une tradition, qu'il ne m'a pas été possible de contrôler.' Petrarch also possessed and annotated a ms. of Apuleius (see Nolhac, *Pétrarque et l'humanisme*, pp. 266–7). —² A reference, apparently, to the *De dogmate Platonis*. —³ References to the *Asinus Aureus*.

Arator, Christian poet (d. 556), III. 145, 417¹; IV. 230, 307.²

¹ In these two passages Benvenuto quotes lines from Arator's poems. —² Benvenuto in these two passages evidently had in mind what Boccaccio says in the *De Genealogia Deorum* (XIV. 22).

Archita, Archytas, philosopher and mathematician of Tarentum (fl. circ. B.C. 400), III. 197,¹ 426.²

¹ Cf. Cicero, *De Senectute*, § 12; Valerius Maximus, *Mem.* IV. 1. Ext. 1; VIII. 7. Ext. 3. —

² Valerius Maximus, *Mem.* IV. 1. Ext. 2.

Aristophanes, Greek comic poet (circ. B.C. 444-380); 'antiquus comicus,' IV. 37.¹

¹ Aristophanes and the other Greek poets here named are all mentioned by Macrobius in the *Saturnalia* (e.g. V. 18. § 5; 20. § 13). Benvenuto's description of him as 'antiquus comicus' is evidently borrowed from Macrobius, who speaks of him as 'vetus comicus' (V. 18. § 5). Neither Petrarch nor Boccaccio appears to have known anything of Aristophanes.

Aristoteles, Aristotle, Greek philosopher (B.C. 384-322), I. 7, 8, 10, 23, 26, 27, 34, 39, 53, 106, 159, 170, 171, 186, 261, 281, 293, 374, 375, 406; III. 4, 61, 75, 77, 91, 92, 93, 190, 197, 276, 311, 323, 405, 434, 481, 485, 500, 539; IV. 14, 17, 36, 57, 102, 103, 117, 275, 296, 307, 322, 324, 338, 342, 346, 357, 382, 391, 395, 396, 411, 415, 499; V. 28, 29, 40, 52, 80, 99, 104, 133, 188, 266, 277, 374, 376, 398, 409, 435, 436, 459, 468, 492, 520; 'Philosophus' I. 1, 9, 22, 23, 25, 26, 38, 49 (n.), 50, 84, 91, 101, 105, 126, 154, 162, 171, 173, 218, 245, 252, 261, 262, 268, 311, 373, 379, 487, 582; II. 156, 163, 192, 402, 432, 463; III. 1, 19, 30, 75, 84, 89, 120, 132, 137, 142, 147, 153, 161, 190, 243, 278, 279, 307, 308, 420, 427, 436, 437, 440, 464, 481; IV. 28, 68, 200, 295, 306, 339, 474; V. 52, 104, 107, 122, 155, 167, 172, 187, 374, 377, 400, 426, 466, 494, 507, 510; his *De Anima*, I. 27; *De Animalibus*,¹ IV. 104; *De Bona Fortuna*,² I. 91, 261; *De Causis*,³ V. 375; *De Coelo et Mundo*,⁴ IV. 322, 382; V. 104; *De Generatione*, I. 171; *De Generatione Animalium*, IV. 296; *De Generatione et Corruptione*, V. 28; *De Intellectu*, IV. 103; *De Natura Animalium*, V. 468; *Ethica*, I. 22, 34, 49 (n.), 50, 84, 170, 218, 252, 268, 373, 379; III. 120, 132, 276, 279, 323, 481; IV. 69, 391; V. 52, 80, 99, 147, 266, 374, 375, 377, 398, 510; *Libri Morales*, II. 156; *Libri Naturales*,⁵ V. 107; *Magna Moralia*, V. 510; *Metaphysica*, IV. 398; V. 375; *Methaura*, II. 192; III. 147, 161; IV. 295; V. 122, 409; *Physica*, I. 171, 262, 377, 391; II. 403; V. 107, 400, 427, 466, 493, 494; *Poetria*, I. 1, 7, 8, 9, 106, 293; III. 1, 4; IV. 275, 307; V. 459; *Politica*, I. 23, 105, 173, 186, 487; II. 433, 463; III. 30, 75, 137, 190, 437, 440, 539; IV. 117, 474; *Posteriora (Analytica)*, IV. 346; *Priora (Analytica)*, V. 104; *Problemata*, III. 61, 75, 77, 84, 405, 500; V. 277; *Rhetorica*, I. 25, 26, 39, 173, 245; III. 190, 307, 308, 420, 427; IV. 17, 411; V. 510; *Secreta Secretorum*,⁶ V. 188.

¹ Benvenuto here quotes the sixteenth book of the *De Animalibus*. The quotation comes actually from the second book of the *De Generatione Animalium*. On the composition of the collection of Aristotelian books quoted by mediæval writers under the title *De Animalibus*, see my note in *Giornale Storico della Letteratura Italiana* (Vol. XXXIV. p. 273). — ² The so-called Aristotelian *Libellus de Bona Fortuna*, three times quoted by Benvenuto, appears to have been an extract from the second book of the *Magna Moralia*, in which (Cap. 9) all three of Benvenuto's quotations occur. I am indebted for the identification of these passages to Prof. J. A. Stewart, of Christ Church, Oxford, who, further, points out that Dante's quotation in the *Convivio* (IV. 11, ll. 83-5), which Dr. Moore failed to identify (*Studies*, I. 153), and which Mazzucchelli (through a collection of *Adagia*) traces to the *De Bona Fortuna*, comes from the same source. The *De Bona Fortuna* was printed at Cologne in the same volume with the *De Poma et Morte*, and other supposititious works of Aristotle in Cent. XV. (1475?). — ³ The *De Causis*, which was commonly attributed to Aristotle in the Middle Ages, was ascribed by Albertus Magnus to one David the Jew. St. Thomas Aquinas identified portions of it as extracts from the *Elevaria Theologica* of Proclus, upon whose work it was probably based (see the article *De Causis in my Dante Dictionary*). — ⁴ That is, the Aristotelian *De Coelo*. (On the title *De Coelo et Mundo*, see the article *De Coelo* in my *Dante Dictionary*.) — ⁵ That is, the physical treatises, comprising the *Physica*, *De Coelo*, *De Generatione et Corruptione*, *Meteora*, *De Partibus Animalium*, *De Anima*, *Parva Naturalia*, *De Incessu Animalium*,

De Generatione Animalium, and *De Animalibus*. —¹ A treatise, attributed to Aristotle, which was very popular in the Middle Ages, and was translated into nearly every European language. (See Jourdain, *Traductions latines d'Aristote*, p. 185.)

Athanasius, Archbishop of Alexandria (circ. 296–373), III. 78.

Augustinus, St. Augustine (Aurelius Augustinus, 354–430), I. 10, 25, 28, 33, 34, 36, 48, 55, 69, 77, 82, 90, 97, 105, 106, 145, 166, 170, 172, 177, 179, 198, 210, 214, 262, 328, 407, 463; II. 251, 399, 467, 473, 484; III. 16, 17, 29, 31, 34, 36, 45, 48, 61, 62, 71, 78, 83, 90, 91, 92, 142, 149, 162, 191, 222, 251, 297, 298, 300, 301, 303, 328, 339, 340, 380, 395, 398, 414, 415, 435, 436, 485; IV. 3, 15, 56, 95, 105, 106, 124, 130, 140, 213, 254, 257, 259, 262, 284, 292, 294, 307, 319, 320, 328, 329, 331, 337, 372, 387, 402, 413, 426, 446, 464, 468, 471; V. 43, 44, 46, 99, 167, 221, 227, 232, 241,¹ 321, 374, 375, 377, 384, 392, 394, 419, 487, 489, 494, 517, 523; his *De Civitate Dei*, I. 10, 48, 55, 69, 77, 82, 105, 166, 172, 177, 179, 198, 210, 262, 463; II. 251, 399, 467, 473, 484; III. 16, 17, 29, 31,² 34, 36, 48, 61, 142, 222, 251, 328, 340, 395, 414, 415, 435, 436; IV. 95, 213, 257, 292, 294, 320, 372, 426, 446; V. 44, 232, 321, 375, 394, 489, 517; *Liber Confessionum*, III. 78; IV. 56; *De Gratia et Libero Arbitrio*, I. 97; (*De Haeresibus*, I. 328); *De Doctrina Christiana*, IV. 387, 413; *Sermones*, III. 45; *Contra Faustum*,³ IV. 259; *Enchiridion*,⁴ IV. 329; *De Fide ad Petrum*,⁵ IV. 464.

¹ Augustinus scripsit ultra mille volumina, ita ut aetas hominis non sufficiat ad legendum quantum scripsit.' —² Theobrotto here is a misreading for Cleombroto. —³ *Contra Faustum Manichaicum libri triginta*. —⁴ *Enchiridion de Fide, Spe, et Charitate, liber unus*. —⁵ *De Fide ad Petrum*, sive *de Regula Verae Fidei, liber unus*.

Aulus Gellius,¹ Latin grammarian, author of the *Noctes Atticae* (circ. A.D. 117–180), III. 20, 330; IV. 35; his *liber Noctium Atticarum*, III. 20 (*N.A.* XIII. 20); III. 330 (*N.A.* XX. 7. § 2); IV. 35 (*N.A.* III. 3. §§ 1–14); (IV. 261)² (*N.A.* VII. 3); (V. 385)³ (*N.A.* I. 10. § 4).

¹ Always referred to by Benvenuto as *A. Gellius*, as he is by Petrarch, except in two instances (*Fam.* III. 18; IV. 15), where the form *Aulus Gellius* is perhaps due to the editors. From a letter of Coluccio Salutati (who writes *Agellius*) to Benvenuto, written from Florence on May 22, 1375 (at which time Benvenuto was lecturing on the *Divina Commedia* at Bologna, as we know from his own words in the Commentary: 'In MCCCLXXV, dum essem Bononiae, et legerem librum istum,' I. 523), we learn that there was a ms. of Aulus Gellius in Bologna in the possession of the heirs of Giovanni Calderini: —'Vale felix, et petita de Agellio cum presentibus accipe. Attamen quod audivi et credo non ignores, totus Agellius Bononiae est apud heredes domini Johannis Calderini. Inde querito ut videoas et scias an mihi fuerint vera suggesta. Et quantus est ille liber rescripto.' (*Epistolario di Coluccio Salutati*, ed. F. Novali, I. 201–4.) This may have been the ms. of which Benvenuto made use. —² Regulus and the serpent. —³ Cesar's *De Analogia*.

Ausonius, Roman poet (Decimus Magnus Ausonius, fl. circ. A.D. 350), IV. 481.¹

¹ Ausonius was born at Bordeaux (Burdigala), hence Benvenuto speaks of him as 'poeta gallicus.' His works were known to Petrarch (who possessed a ms. of them) and to Boccaccio (see Nolhac, *Pétrarque et l'humanisme*, pp. 170–2). Benvenuto's reference appears to have been taken from the *De Genealogia Deorum* (IX. 4) of the latter.

Averroës. [Averrois.]

Averroës, Averrhoes, Arabian philosopher and commentator on Aristotle (Muham-mad ibn Ahmad, Ibn-Roschd, circ. 1120-1200), I. 7,¹ 8,¹ 10,¹ 181, 182; II. 68²; III. 91, 93,^{1,2} 311; IV. 96, 101, 102, 103, 104, 275, 291; V. 40, 436; his *Colligeth*,³ I. 182⁴; IV. 101,⁵ 291.

¹ 'Averrois commentator.'—² 'Averroës.'—³ *Colligeth*, i.e. *Kitâb al-Kollîjat*, or *Universalis de Medicina*, one of the books prescribed in the medical curriculum at Bologna. (See Rashdall, *Universities of Europe in the Middle Ages*, I. 247-8.)—⁴ 'Liber in medicina qui dicitur *Colligeth*.'—⁵ 'In secundo *Colligeth*'.

Avicenna, Arabian philosopher and physician (Husain ibn Abd Allah, Ibn-Sina, 980-1037), I. 222; II. 206¹; III. 91, 131, 232,² 367; IV. 94, 108, 318, 499; V. 351, 521.

¹ From the *Liber Canonis* (IV. Fen. VI., Tract. III. Cap. 38), at secondhand from Albertus Magnus, *De Animalibus*, XXV. 1.—² From the *Liber Canonis* (IV. Fen. VI., Tract. III. Cap. 32), at secondhand from Albertus Magnus, *De Animalibus*, XXVI.

B

[**Bartholomaeus Anglicus**], sometimes also called Bartholomaeus de Glanville, author of an encyclopaedic work commonly known as *De Proprietatibus Rerum*¹ (written circ. 1250), which apparently is the work quoted under that title by Benvenuto, III. 80.²

¹ Fra Salimbene of Parma in his chronicle, speaking of elephanis, says: 'Horum animalium naturam et proprietates frater Bartholomaeus anglicus ex ordine Minorum in libro, quem *De Proprietatibus Rerum* fecit, sufficienter exposuit' (p. 48, ed. 1857).—² I have not been able to identify this reference.

Beda, the Venerable Bede, Anglo-Saxon historian and theologian (circ. 673-735), V. 46.

Bernardus, St. Bernard of Clairvaux (1091-1153), I. 256; III. 145¹; IV. 206; V. 51, 290,² 293.

¹ 'Devotus Bernardus.'—² 'Beatus Bernardus.'

Boccaccius, -acius, -atius, Giovanni Boccaccio (1313-1375), I. 227; III. 312, 376, 392; IV. 221; V. 191; 'B. de Certaldo,' I. 35, 79, 124, 339, 461, 509, 514, 515; III. 169, 171, 265, 341, 389, 536; V. 145, 164, 301; 'suavissimus B. de C.,' I. 35; 'venerabilis praceptor meus B. de C.,' I. 79; V. 145, 164, 301; 'vir suavis eloquentiae B. de C.,' I. 124; 'poeta Florentinus B.,' I. 227; III. 312; 'modernus poeta B. de C.,' I. 509; 'vir placidissimus B. de C.,' III. 169; 'bonus B. de C.,' III. 171; 'B. de C. placidissimus hominum,' III. 265; 'B. de C. vir humillimus hominum,' III. 341; 'vir famosus B.,' III. 376; 'B. curiosus inquisitor omnium delectabilium historiarum,' III. 392; his anecdote of the Florentine boys and the *lonza* (leopard), I. 35; Petrarcha's letter to him concerning Dante, I. 79; his tale of Abraham the Jew and Giannotto di Civigni (*Decam.* I. 2), I. 95-6; his anecdote of Saladin (*Decam.* X. 9), I. 167-8; his story of the groom who loved a queen (*Decam.* III. 2), I. 210-11;

testifies to the gluttony of the Florentines, I. 227; his tale of Biondello and Ciacco (*Decam.* IX. 8), I. 284-7; his anecdote of the Florentine boys and the statue of Mars, I. 461; his account of the rocks of Fiesole (*De Montibus*, fol. 413, ed. 1532), I. 509; his tale of Guglielmo Borsiere and Erminio de' Grimaldi (*Decam.* I. 8), I. 546; his account of how Hannibal lost his eye owing to the floods of the Arno (*De Fluminibus*, fol. 443), I. 514; his description of lake Avernum, and of the casting up of dead fish witnessed by him (*De Lacibus*, fol. 438), I. 124; his tale of Ghino di Tacco and the Abbot of Clugny (*Decam.* X. 2), III. 169; his story of the fortitude of Marzucco, III. 171; his tale of Ser Ciappelletto and the monk (*Decam.* I. 1), III. 265; V. 262; his account of Giotto's marvellous talent as an artist (*Decam.* VI. 5), III. 312; his anecdote of Guido Cavalcanti and Betto Brunelleschi (*Decam.* VI. 9), III. 314; his account of the Arno (*De Fluminibus*, fol. 443), III. 376; his tale of Lizio da Valbona and his daughter Caterina (*Decam.* V. 4), III. 388-9; his tale of Nastagio degli Onesti and the daughter of Paolo Traversaro (*Decam.* V. 8), III. 392; his account (derived from his father who had been an eye-witness) of the execution of the Templars (*De Casibus*, IX.), III. 536; his account of the siege of Jerusalem (*De Casibus*, VII.), IV. 12-13; his tale of Charles of Anjou and the two Neapolitan maidens (*Decam.* X. 6), IV. 382; his lectures on the D.C. in the Church of San Stefano at Florence, V. 145; his residence at Certaldo, and Latin works, V. 164; his account of his visit to the library at Monte Cassino, V. 301-2; the ingratitude of Florence to him, V. 191; his *Vita di Dante*,¹ I. 339, 515; IV. 222; (I. 13 ff., 76, 79; III. 455; IV. 210-11; V. 462, 464); his *Decamerone*,² III. 169^a; (I. 95,⁴ 167-8,⁵ 210,⁶ 284,⁷ 546⁸; III. 265,⁹ 312,¹⁰ 314,¹¹ 388-9,¹² 392¹³; IV. 382¹⁴; V. 262¹⁵); his *De Montibus, Silvis, Fontibus, etc.*, I. 124,¹⁶ 514¹⁷; V. 164¹⁸; (I. 509¹⁹; III. 376²⁰; IV. 488²¹); his *De Casibus Virorum Illustrum*, III. 341; V. 164; (I. 289²²; IV. 12-13²³); his *De Genealogiis Deorum*, V. 164; (II. 286²⁴); his *De Mulieribus Claris*, V. 164; (IV. 32²⁵); his *Bucolica*, V. 164.²⁶

¹ Called by Benvenuto 'libellus de vita et moribus Dantis.' — ² 'Liber qui dicitur *Decameron*.' — ³ *Giorn.* X. *Nov.* 2. — ⁴ *Giorn.* I. *Nov.* 2 (*Zanothus*). — ⁵ *Giorn.* X. *Nov.* 9 (*Saladinus*). — ⁶ *Giorn.* III. *Nov.* 2 ('Quot milia,' etc.). — ⁷ *Giorn.* IX. *Nov.* 8 (*Blondellus*). — ⁸ *Giorn.* I. *Nov.* 8 (*Guigilermus Burserius*). — ⁹ *Giorn.* I. *Nov.* 1 (*Capellectus de Burgundia*). — ¹⁰ *Giorn.* VI. *Nov.* 5 (*Giotto*). — ¹¹ *Giorn.* VI. *Nov.* 9 (*Guido de Cavalcantibus*). — ¹² *Giorn.* V. *Nov.* 4 (*Licius de Valbona*). — ¹³ *Giorn.* V. *Nov.* 8 (*Anastasius de Honestis*). — ¹⁴ *Giorn.* X. *Nov.* 6 (*Carolus rex Siciliae*). — ¹⁵ *Giorn.* I. *Nov.* 1 (*Zapelectus de Burgundia*). — ¹⁶ From *Liber de Lacibus* (fol. 438, ed. 1532); Benvenuto refers to the *Liber de Fluminibus*. — ¹⁷ From *De Fluminibus* (fol. 443), quoted by Benvenuto as *Liber de Montibus et Fluminibus*. — ¹⁸ 'Liber de Fluminibus,' here, as elsewhere (I. 124), used to indicate Boccaccio's collection of geographical books, commonly known as 'Liber de Montibus, Sylvis, Fontibus, Lacibus, Fluminibus, Stagnis seu Paludibus, de Nominibus Maris.' — ¹⁹ (*Lapides Facularum*) *De Fluminibus* (fol. 413). — ²⁰ (*Ancisa*) *De Fluminibus* (fol. 443). — ²¹ (*Sorgia*) *De Fluminibus* (fol. 435-6). — ²² (*Valerianus*) *De Casibus*, VIII. — ²³ (*Nero*) *De Casibus*, VII. — ²⁴ (*Homerus in Odysea*) *De Geneal. Deor.*, IV. 14; XI. 40. Benvenuto undoubtedly made considerable use of this work; several instances of his indebtedness are pointed out in the course of the notes to this index. — ²⁵ (*Proba*) *De Mulieribus Claris*, XCV. — ²⁶ Benvenuto, at this reference, gives a list of Boccaccio's works; it is noticeable that only his Latin works are mentioned, there being no hint even of his many works in Italian. Elsewhere the *Vita di Dante* (I. 339, 515; IV. 222) and *Decamerone* (III. 169) are named.

Boëtius, Roman philosopher (Anicius Manlius Torquatus Severinus Boëtius, circ. A.D. 475–525), I. 27, 34, 156, 175, 186, 262, 264, 265, 290, 362, 441; II. 364, 468, 471; III. 76, 153, 175, 311, 436, 437, 522; IV. 156, 230, 283, 294, 321, 322, 336, 373, 389; V. 20, 45, 50, 80, 139; 'Boëtius christianissimus,' IV. 389; 'iste Boëtius totum scibile scivit,' V. 45; his *De Consolatione*,¹ I. 156; IV. 283; V. 80; *De Musica*, III. 76; IV. 321; *De Unitate et Uno*,² IV. 294; *Quomodo Trinitas unus Deus*,³ IV. 336; *De Regulis Fidei*,⁴ IV. 373.

¹ Though only named these three times (not in all the mss.) this treatise is repeatedly quoted by Benvenuto. — ² The authenticity of this treatise is questioned. — ³ Otherwise known as *De Sancta Trinitate*; it is probably not by Boëtius, but Petrarch believed in its authenticity (*Sext. V. 1*). — ⁴ Otherwise *De Fide Catholica*; probably not by Boëtius.

Bonatti, Guido. [Guido Bonatti.]

Brunettus Latinus, Brunetto Latino of Florence, author of the *Trésor* (circ. 1210–1294), I. 165,¹ 526²; (II. 151)³; IV. 176⁴ (*Trésor*, pp. 105, 108); V. 166⁵ (*Trésor*, pp. 89 ff.).

¹ The statement here attributed to Brunetto by Benvenuto, viz. that Lucretia was the daughter or wife of Brutus, does not appear in the *Trésor*. — ² An account of the contents of the *Trésor*. — ³ An account of the various kinds of hawks, taken from the *Trésor* (I. 149) but without mention of Brunetto. — ⁴ 'Brunettus Latinus qui nescivit philosophiam.' — ⁵ 'Brunettus Latinus in suo Thesauro.'

C

Cæsar, Julius. [Julius Caesar.]

Calcidius, translator and commentator of Plato's *Timaeus* (Cent. V. A.D.), III. 4, 72, 92, 395; IV. 106, 322, 332; 'Calcidius commentator super Timaeum Platonis,' III. 72; IV. 106, 322; 'Calcidius commentator Platonis,' III. 92.

Cassiodorus, Roman historian, statesman, and monk (Magnus Aurelius Cassiodorus, circ. 488–565), IV. 230; V. 471; (V. 89).¹

¹ Benvenuto here refers to the life of St. John Chrysostom as given in the 'Historia tripartita,' i.e. the *Historia tripartita de regimine Ecclesie primitive* of Cassiodorus (X. 4 ff.).

Cassius, Latin poet (Cassius Parmensis, d. B.C. 30), III. 197.¹

¹ Cf. Horace: *Epist.* IV. 3; and Petrarch, *Remed. Utr. Fort.*, II. 125.

Cato, Cato the Censor (Marcus Porcius Cato, B.C. 234–149); his *Origines* quoted, III. 488.¹

¹ Cato's *Origines*, which was intended to be a history of Rome and of the Italian towns, exists only in a fragmentary form.

Catullus,¹ Latin lyric poet (Valerius Catullus, B.C. 87–circ. 54), III. 197²; IV. 36.³

¹ Petrarch appears to have possessed a ms. of Catullus, whom he quotes several times (see Nolhac, *Pétrarque et l'humanisme*, pp. 137 ff.). Boccaccio mentions him in the *De Genealogia Deorum* (XIV. 16). — ² Cf. Petrarch, *Remed. Utr. Fort.*, II. 125. — ³ Cf. Macrobius, *Sat. VI. 1.* §§ 41, 42.

Cechus de Esculo, Cecco degli Stabili, commonly called Cecco d'Ascoli (d. 1327). I. 264.¹

¹ Benvenuto here quotes the *Acerba*, 'In ciò fallasti, fiorentin poeta' (II. 1. l. 19), where the usual reading is 'peccasti.'

Celsus, Julius. [Julius Celsus.]

Chalcidius. [Calcidius.]

Chronica Januensium, I. 509; III. 241.

Chronica Ravennae, I. 509; III. 393.¹

¹ 'Liber Chronicae Ravennae, qui dicitur pontificalis.'

Chronicae Florentinorum, I. 461, 509, 550.

Chrysostomus, St. John Chrysostom, Greek father of the Church (circ. 344-407), III. 270, 301; IV. 45.

Cicero, Roman orator and philosopher (Marcus Tullius Cicero, B.C. 106-43), I. 5; III. 17, 21, 33, 34, 323; IV. 496; 'Tullius,' I. 13, 29, 44, 46, 52, 150, 172, 225, 318, 319, 333, 334, 408, 409; II. 21, 75, 239, 296, 300, 448, 484, 560; III. 4, 5, 18, 22, 24, 25, 34, 35, 62, 75, 76, 79, 84, 92, 196, 197, 318, 409, 413, 426, 435, 464; IV. 35, 36, 76, 187, 217, 296, 297, 303, 306, 320, 322, 359, 372, 389, 409, 413, 415, 431, 434, 445, 446, 447, 499; V. 435; 'fons Romanae eloquentiae,' I. 150; 'principes eloquentiae prosaiae,' III. 196; his *Pro Archia*, I. 13; II. 300; III. 5; IV. 187; *De Officiis*, I. 29, 46; II. 239; III. 33, 84; IV. 409; *Tusculanae Quaestiones*,¹ I. 150, 172, 408; *Tusculanae*, I. 333; II. 296; III. 79; IV. 35, 306; *Liber Tusculanus*, III. 62, 75, 426, 464; IV. 409; *Rhetorica Nova*, I. 177; *Philippicae*, I. 225; II. 560; *De Divinatione*, II. 75; *De Natura Deorum*, II. 484; IV. 359, 372; *De Republica*, III. 4; IV. 297; *Epistolae Quinto fratri*, III. 17; *De Consiliis*,² III. 76; *Somnium Scipionis*, IV. 322; *De Oratore*, IV. 413; *De Laudibus Pompei*,³ IV. 434.

¹ From this work (III. 28) comes (without acknowledgment on Benvenuto's part) the saying of Theophrastus about the shortness of human life [Theophrastus]. — ² Cicero is known to have written a work under the title of 'De meis Consiliis' or 'Meorum Consiliorum Expositio,' of which only a few sentences have been preserved. If Benvenuto were here really quoting direct from the 'De Consiliis,' it would be a proof that that work of Cicero, or at any rate some portion of it, was still in existence towards the end of Cent. XIV., but without some independent evidence it would not be safe to assume that the treatise was extant in Benvenuto's day, as he is habitually lax in his references (see *Athenarum*, April 1, 1899, p. 400). — ³ That is, the *Iro Lege Manilia*, which was commonly known in the Middle Ages by the title of *De Laudibus Magni Pompeii* (cf. Petrarch, *Epist. Fam.* XXII. 14, ed. Fracassetti, III. 174; and Coluccio Salutati, *Epistolario*, ed. Novati, I. 332).

Claudianus, Claudian, Roman poet (Claudius Claudianus, d. circ. 408), I. 10, 104; III. 100, 197, 207, 222, 522; IV. 166; V. 521; 'florentinus poeta,'¹ I. 10; 'poeta paganus conterraneus Dantis,'¹ III. 222; 'placidus poeta,' IV. 166; his *Minor*,² I. 104; IV. 166; V. 521; (*De Laudibus Stilichonis*, III. Praef. 5-6, I. 10); (*De IV Consulatu Honorii*, III. 100); (*De Bello Gildonico*, III. 207); (*De III Cons. Hon.*,³ III. 222).

¹ In describing Claudian as a Florentine Benvenuto is in agreement with Petrarch (*Kem. Utr. Fort.*, II. 125; and *Contra Gallum*; cf. Nolhac, *Pétrarque et l'humanisme*, p. 167); Boccaccio, who several times quotes Claudian (e.g. *Geneal. Deor.* I. 1; IV. 44; XI; *Comento*, II. 198; cf. Hortis, *Opere Latine del Boccaccio*, p. 410); Filippo Villani, who gives a life of Claudian in his *De Civitate Florentiae Famosis Civibus*; and Coluccio Salutati (*Epistolario*, ed. Novati, III, 483, 591). The mistake arose from the name of Florentinus, to whom the introduction of the second book of the *De Raptu Proserpinæ* is addressed. Claudian actually was a native of Alexandria. — ² That is, his *De Raptu Proserpinæ*, in three books (unfinished). — ³ This quotation is at secondhand from St. Augustine (*De Civitate Dei*, V. 26); or perhaps from Filippo Villani's life of Claudian. *Aeolius* in the text is a misreading or misprint for *Aeolus*.

Cleantes, Cleanthes, Stoic philosopher (circ. B.C. 300–220), III. 435, 482.¹

¹ In both these passages Benvenuto quotes (or rather misquotes) the line of Cleanthes translated by Seneca (*Epist. CVII*): ‘Ducunt volentem fata, nolentem trahunt.’ Benvenuto speaks of it (III. 435) as ‘illud dictum Cleantis philosophi, quod totiens allegat Seneca’; which appears to be merely an echo of what Petrarch says in his *Epistola ad Senecam*, where he speaks of ‘illum Cleantis versulum, quo in Latinum verso uti soles: Ducunt volentem,’ etc. (*O.P.* 706). The line is also quoted by St. Augustine (*Civ. Dei*, V. 8), but without mention of Cleanthes.

Cornutus, tutor of Persius (L. Annaeus Cornutus, fl. A.D. 50), IV. 36.¹

¹ Benvenuto's information about Cornutus and his relations with Persius was doubtless derived from the life of Persius by Probus Valerius (sometimes ascribed to Suetonius). Cornutus is mentioned by Persius himself, *Sat.* V. 23, 37.

Curtius, Quintus,¹ Roman historian of Alexander the Great (Quintus Curtius Rufus, Cent. I. A.D.), I. 39, 265, 399, 407, 473, 475; III. 329; IV. 301; Quintus Curtius qui curiose describit gesta Alexandri Magni;² I. 473; his *De gestis Alexandri*;³ I. 39, 475 (*Lib. X.* 1); III. 329 (*Lib. IV.*); IV. 301⁴ (*Lib. III.* 1).

¹ Quintus Curtius was utilised by Petrarch, by whom he is four times quoted by name (see P. de Nolhac, *Pétrarque et l'humanisme*, pp. 290–1). — ² Benvenuto here remarks that the story of the rain of fire which fell upon Alexander and his host in India, to which Dante refers (*Inj.* XIV. 31–6), is not to be found in Quintus Curtius or in any other writer on Alexander. I have shown elsewhere that the source of Dante's information was a passage in the *De Meteoris* of Albertus Magnus (see my *Dante Dictionary*, s.v. Alessandro²). — ³ In ten books, of which the first two have been lost. — ⁴ Benvenuto here refers to Book II., one of the lost books; his quotation actually comes from the beginning of Book III.

Cyprianus, St. Cyprian, Bishop of Carthage (Thasius Caecilius Cyprianus, circ. 200–258), III. 301.

D

Damascenus, John of Damascus, Greek father of the Church (Johannes Damascenus, circ. 680–756), V. 106.

Dares Phrygius, supposed author of an alleged contemporary account of the Trojan war, V. 521.¹

¹ A Latin translation of this alleged work (*Daretis Phrygii de Excidio Trojae Historia*) was one of the chief sources of the Troy stories of the Middle Ages. Petrarch appears to have had no doubt as to the genuineness of this work (see Nolhac, *Pétrarque et l'humanisme*, pp. 250, 357).

De Proprietatibus Rerum. [Bartholomaeus Anglicus.]

Demosthenes,¹ Greek orator (circ. B.C. 385–322), I. 191²; II. 27–8.³

¹ Benvenuto had, of course, no direct knowledge of Demosthenes. — ² Anecdote about Demosthenes and the harlot, from Aulus Gellius (I. 8. §§ 5, 6); or Macrobius (*Sat.* II. 2. § 11); the name of the harlot is given by them as Lais, but Benvenuto calls her Thais, and tells the anecdote à propos of Dante's mention of the latter (*Inj.* XVIII. 133). — ³ The same anecdote, here wrongly attributed to Valerius Maximus. On the relative merits of Demosthenes and Cicero as orators, here referred to, cf. Petrarch, *Rer. Mem.* I. ‘Demosthenes,’ and *Trionf. della Fama*, III. 22; Boccaccio, *De Casibus Virorum Illustrium*, VI. ‘De M. T. Cicerone’; and Coluccio Salutati, *Epistolario* (ed. Novati), I. 338.

Dictys Cretensis, supposed author of an alleged contemporary account of the Trojan war,¹ IV. 408.²

¹ A Latin translation of this alleged work (*Dictys Cretensis de Bello Trojano*) was one of the chief sources of the Troy stories of the Middle Ages. — ² 'Dites Cretensis.' Benvenuto here refers to the claim of Dictys that he took part in the Trojan war (*Bell. Troj.* I. 13). What follows is summarised from *Bell. Troj.* I. 19-23. Both Petrarch (*Sen. VIII. 2*) and Boccaccio (*Geneal. Deor.* II. 26, 45; V. 36, 37, 38, 39, 40) believed in the genuineness of this work, of which Petrarch possessed a ms. (See Nolhac, *Pétrarque et l'humanisme*, pp. 228, 250; Hortis, *Opere Latine del Boccaccio*, p. 432.)

Dinus Florentinus, Dino del Garbo, Florentine physician (d. 1327), I. 342.¹

¹ A reference to Dino's Latin commentary on Guido Cavalcanti's famous canzone, 'Donna mi prega, perch'io voglio dire.' This commentary was printed at Venice in 1498 under the title *Enarratio cantionis Guidonis de Cavalcantibus, de natura et motu amoris*.

Dionysius Areopagita, Dionysius the Areopagite, supposed first Bishop of Athens (d. circ. 95), V. 437.¹

¹ His alleged letter to Polycarp. Dionysius was universally in the Middle Ages believed to be the author of the *De Cœlesti Hierarchia*, and other mystic works.

Dioscorides, Greek physician (Cent. I. A.D.), I. 566¹; III. 204; IV. 89.²

¹ Cf. Vincent of Beauvais, *Speculum Naturale*, XIX. 28-32. — ² Cf. *Spec. Nat.* IX. 34.

Dites Cretensis. [Dictys Cretensis.]

Donatus, grammarian and rhetorician (Aelius Donatus, circ. A.D. 350), III. 197.

Donatus, grammarian¹ (Tiberius Claudius Donatus, circ. A.D. 400), I. 43; (his *Vita Virgilii*² quoted, I. 43, 45; III. 196; IV. 36, 96, 208).

¹ Not to be confounded with the celebrated grammarian and rhetorician, Aelius Donatus, the author of the famous Latin grammar. — ² The *Vita Virgilii* is not quoted by name by Benvenuto, but he was indebted to it for most of his facts about the life of Virgil. It was known to (under that title) and utilised by Petrarch (Nolhac, *op. cit.*, p. 106, n. 6, 7).

Dyascorides. [Dioscorides.]

E

Eginardus, Eginhard or Einhard (circ. 770-840), the biographer of Charlemagne, IV. 451.¹

¹ An account of Charlemagne's defeat of Desiderius, King of the Lombards, from the *Vita Caroli Magni*.

Egisippus,¹ Hegesippus, alleged author of a history of the wars of the Jews (circ. A.D. 370), II. 182; III. 54²; IV. 14.

¹ Hegesippus is credited with a work compiled from Josephus and other sources, which exists in a Latin translation attributed to St. Ambrose. This work was printed at Paris in 1510 with the title *Historia de Bello Judaico, Sceptri sublatione, Judaeorum dispersione, et Hierosolymitano excidio*. — ² Egisippus in libro de captivitate Judaeorum.'

Egysippus. [Egisippus.]

Ennius,¹ Roman poet (Quintus Ennius, B.C. 239-169). I. 18, 47; III. 5, 197²; IV. 36,³ 306.⁴

¹ Benvenuto's acquaintance with Ennius was doubtless derived from Cicero, Ovid, Valerius Maximus, Aulus Gellius, and Macrobius. There is no reason to suppose that he had knowledge of anything more than the fragments which have come down to us. —² Benvenuto here makes Ennius a native of Tarentum; Boccaccio (*Comento*, II. 427) speaks of him as 'Ennio Brundisino'; he was actually born at Rudiae near Brundusium. —³ Benvenuto's authority here was Macrobius (*Sat.* VI.). —⁴ The anecdotes of Scipio Africanus and Ennius are from Valerius Maximus (VIII. 14. § 1). Cf. Cicero, *Pro Archia*, § 9.

Euclides, Euclid, Greek mathematician¹ (fl. circ. B.C. 300), V. 104.

¹ The geometry of Euclid was chiefly known in the Middle Ages through the commentary of Boëthius. Boccaccio says of him: 'Appare per Valerio Massimo nel suo ottavo libro, capitolo duodecimo, Euclide essere stato contemporaneo di Platone. E perciocchè insino ne' nostri dì è perseverata la fama sua, puote assai esser manifesto, lui avere in geometria ogni altro filosofo trapassato. Esso adunque compose il libro delle Teoremate in geometria, il quale ancora consiste: sopra le quali fu da Boezio ottimamente scritto' (*Comento*, I. 404).

Euripides,¹ Greek tragic poet (B.C. 480-406), I. 18; III. 519; IV. 37,² 93, 109; 'clarissimus poeta tragicus,' IV. 37.

¹ Benvenuto's knowledge of Euripides seems for the most part to have been derived from Aristotle and Macrobius, whom he quotes as his authorities (IV. 37; cf. IV. 93), and from Valerius Maximus. —² The story of the death of Euripides is from Valerius Maximus (*Mem.* IX. 12, Ext. 4); the account of his tragedy on Meleager is from Macrobius (V. 18. § 16).

Eusebius, ecclesiastical writer, Bishop of Cæsarea (circ. A.D. 260-340); his *Liber Temporum*,¹ III. 38; IV. 35.

¹ The Chronicle of Eusebius, as translated and enlarged by St. Jerome, was one of the chief textbooks on chronology in the Middle Ages. It was very largely utilised by Boccaccio in his Latin works, and afterwards in his *Comento* (I. 120, 215, 286, 300, 327, 328, 331, 332, 346, 361, 386, 387, 394, 420, 438, 456; II. 48, 137, 166).

Eustatius,¹ commentator on Aristotle's *Ethics*, V. 147.

¹ Petrarch possessed a ms. of Aristotle, containing 'Eustachii metropolitani Nichee enarratio in priorem Aristotelis moralium ad Nichomacum.' This 'Eustachius' is doubtless identical with the 'Eustatius' of Benvenuto, who may have been the Archbishop of Thessalonica (1160-1198). Boccaccio also mentions (*Geneal. Deor.* VII. 41) a Eustachius who was perhaps the same person. (See Hortis, *Opere Latine del Boccaccio*, p. 385; Nolhac, *Pétrarque et l'humanisme*, p. 337.)

F

Florus, Roman historian (Julius Florus, circ. A.D. 90-140), II. 143, 336¹ (*Epit.* I. 22. § 12), 479 (*Epit.* I. 22. § 58); III. 73 (*Epit.* I. 1. § 4), 94 (*Epit.* I. 20. § 4), 243, 272; IV. 440, 442 (*Epit.* II. 13. § 50), 447, 449 (*Epit.* II. 14. § 5).

¹ 'Florus breviator Livii,' the title of Florus' work being *Epitomae de Tito Livio Bellorum Omnim Annorum DCC Libri Duo.*

Fronto, 'the Orator' (Marcus Cornelius Fronto, fl. circ. A.D. 140), III. 196.¹

¹ Benvenuto's mention of Fronto is taken direct from Macrobius, *Sat.* V. 1. § 7 (cf. Aulus Gellius, *Noct. Att.* XIX. 8).

Fulgentius,¹ Latin grammarian, author of *Mythologiarum Libri tres* (Fabius Planiades Fulgentius, circ. A.D. 480–550), I. 385; II. 471; III. 6; his *Liber Mythologiarum*, III. 6.

¹ Fulgentius, who in the early editions of his works is described as 'Episcopus Carthaginensis,' and by Boccaccio as 'dottore e pontefice cattolico' (*Com.* I. 131), is frequently quoted by the latter, both in his *De Genealogia Deorum* (see Hortis, *Opere Latine del Boccaccio*, pp. 461–3) and in his *Commento* (ed. Milanesi, I. 94, 131, 204–7; II. 86, 170, 200, 206).

Furius, Roman poet (Aulus Furius Antias, fl. circ. B.C. 100),¹ IV. 36.²

¹ Not to be confounded with the satirist, Marcus Furius Bibaculus, who is ridiculed by Horace (*2 Sat.* V. 41). — ² Cf. Macrobius, *Sat.* VI. 1. §§ 31, 32, 33, 34, 44; 3. § 5; 4. § 10.

G

Galenus, Galen (Claudius Galenus, A.D. 130–circ. 200), celebrated physician of Pergamum, III. 480¹; IV. 329²; V. 11,³ 50,⁴ 521.⁵

¹ 'Gallienus.' — ² 'Gallienus.' — ³ 'Galenus.' — ⁴ 'Galenus'; his commentary on the *Aphorisms* of Hippocrates. — ⁵ 'Galenus.'

Gallienus, the Roman emperor Gallienus (253–268), III. 10.¹

¹ Benvenuto here quotes the lines written by Gallienus from the *Vita Gallieni* (11. § 8) by Trebelius Pollio in the 'Scriptores Historiae Augustae.' For 'Ite, agite, o pueri' Benvenuto reads: 'Ite simul pueri.'

Gallienus. [Galenus.]

Gallicus ille qui describit Alexandreiam metrice. Gautier de Lille or de Châtillon (commonly known as Gualtherus de Castellione, end of Cent. XII.), author of the *Alexandreis* (an epic poem in Latin hexameters on Alexander the Great, based upon the history of Quintus Curtius), I. 473; (I. 249).¹

¹ Benvenuto here quotes the famous line 'Incidit in Scillam cupiens vitare Caribdim' from the *Alexandreis*, but without mention of the poem.

Gallienus. [Galenus.]

Gallus, Latin poet (Caius Cornelius Gallus, circ. B.C. 66–26), III. 197¹; IV. 306.

¹ Cf. Petrarch, *Remed. Utr. Fort.* II. 125.

Gerius de Areto, Geri d'Arezzo, a satirist (apparently contemporary with Benvenuto), IV. 62.¹

¹ I have been unable to identify the writer here referred to. According to Benvenuto he wrote a satire on the women of Tuscany, after the manner of Apuleius: 'Quid mulierum tuscarum mores referam, de quibus Gerius de Areto satyram fecit ad imitationem Apuleii?'

Gotifredus Viterbiensis, Goffredo da Viterbo, chronicles (Cent. XII.); his *Pantheon*,¹ III. 154.

¹ The title of Goffredo's chronicle, which comprises the history of the world from the Creation down to the year 1186. (See Tiraboschi, *Stor. Lett. Ital.* IV. 469 ff., ed. 1823.)

Gregorius, Gregory the Great (circ. 540–604), III. 44, 78, 83, 175, 301, 490, 498, 514; IV. 62, 194; V. 297, 392; his *Liber Dialogorum*,¹ III. 44, 490; V. 297.

¹ *Dialogorum libri quatuor de vita et miraculis patrum Italorum, et de aeternitate animae.*

Gualterius Anglicus, Walter of England; i.e. Walter Map (fl. circ. 1200), the reputed author of the *Lancelot du Lac*, *Morte Darthur*, etc., II. 497.¹

¹ 'Gualterius anglicus in sua chronica quae britannica vocatur, in qua admiscet multa falsa veris in exaltationem suae regionis.' Benvenuto here epitomises the chief events of the life of King Arthur from the *Morte Darthur*.

Guglielmus Durantes, more commonly **Wilhelmus Durandus**, canonist (1237-1296); his *Speculum Juris*, II. 329.¹

¹ 'Guglielmus Durantes de Provincia, qui fuit magnus jurisperitus. Fecit enim librum qui intitulatur *Speculum in jure civili, unde a jurista vocatur Speculator.*' Durandus was Bishop of Mende in Languedoc (1286). His *Speculum* is mentioned by Dante (*Epist. VIII. 7*).

Guido Bonatti, soothsayer and astrologer of Forlì (fl. circ. 1270), III. 247.¹

¹ Cf. II. 89-91.

H

Haly, Arabian commentator on the astronomer Ptolemy (Ali ibn Rudhwán ibn Ali Ibn Jafar, fl. circ. 1030), I. 263¹; IV. 470.

¹ 'Commentator Ptolomei.' Haly is quoted by Boccaccio in the *De Genealogia Deorum* (IX. 4) and in the *Comento* (I. 48) as having written a commentary on the *Quadrivariatum* (i.e. the *De Judiciis Astrorum*) of Ptolemy ('A philosopho quodam, cui nomen fuit Hali, in commento Quadrivarii dictum est'; 'Ali nel commento del Quadrivarii'). Haly also was the author of a *Centilogium*, which was printed in the 1484 (Venice, Ratdolt) edition of Ptolemy's *Quadrivariatum et Centilogium*.

Hegesippus. [Egisippus.]

Helynandus Gallicus, Hélinand, French poet and chronicler (d. circ. 1229), III. 285.

Hermes, i.e. Hermes Trismegistus, reputed author of several works now attributed to the neo-Platonists, IV. 318.¹

¹ Benvenuto is here perhaps quoting from St. Augustine (*Civ. Dei*, VIII. 23). Boccaccio in his *De Genealogia Deorum* (III. 20; V. 21; VII. 34) quotes Hermes through the medium of the Latin translation (attributed to Apuleius) of the *Hermetis Trismegisti Aesclepius sive de Natura Deorum Dialogus*. (See Hortis, *Opere Latine del Boccaccio*, p. 456.)

Herodotus, Greek historian (born B.C. 484); 'magnus magister graecae historiae,' IV. 320.¹

¹ Benvenuto here refers to the well-known story of Arion and the dolphin, which is told in the first book of Herodotus. (Cf. Cicero, *Tusc.* II. 27; Pliny, *Hist. Nat.* IX. 8; Hyginus, *Fab.* 194; Isidore, *Orig.* XII. 6; Solinus, *Collect.* 7, § 6; Albertus Magnus, *De Animal.* XXIV; Brunetto Latino, *Tresor*, I. 135; Vincent of Beauvais, *Spec. Nat.* XVII. 112; Bartolomæus Anglicus, *De Propriet. Rerum*, XIII. 26.) Benvenuto got the reference to Herodotus either from Petrarch, *Remed. utr. Fort.* I. 23, or from Aulus Gellius (XVI. 19), who was Petrarch's authority. Boccaccio does not appear anywhere to mention Herodotus. Petrarch includes him among the historians ('Herodoto di greca storia padre') in his *Trionfo della Fama* (III. 55). Of course neither he nor Benvenuto had any direct knowledge of Herodotus. (Cf. Nolhac, *Pétrarque et l'humanisme*, pp. 318-19.)

Hieronymus, St. Jerome, father of the Church (Eusebius Hieronymus, circ. 346-420), I. 34, 56, 84, 90, 178, 179, 214, 220, 333, 374, 533; III. 91, 300, 329; IV. 14, 89, 124, 193, 217, 229, 259, 284, 406; V. 51, 90, 107, 290, 293, 298, 305, 429, 430; 'locorum orientalium sedulus indagator,'¹ V. 305; his *Proœmium supra Biblam*, I. 56; *Proœmium super Genesim*, I. 84; *Liber Virorum Illustrium*,² I. 179; *Contra Jovinianum*, I. 199, 333, 374; IV. 259; *in principio libri Regum*,³ IV. 193; *in epistola ad Titum*, V. 430.

¹ An allusion to his translation of the work of Eusebius on the sites and names of Hebrew places.
² The passage here referred to (as to the inclusion of Seneca by St. Jerome in his catalogue of famous Christians) is quoted *in extenso* by Boccaccio in his *Comento* (I. 403, ed. Milanesi). For the mediæval belief on the subject, see Graf, *Roma nel Medioevo*, II. 284-93. —³ His preface to the Books of Kings, commonly known as the *Prologus Galatetus*. (See *Biblia Sacra Vulgate Editionis Sixti V. P.M. jussu recog.*, pp. xlili-iv, xlvi, ed. Paris, 1889.)

Hippocras. [Hippocrates.]

Hippocrates, Greek physician (circ. B.C. 460-357), V. 50, 521;¹ 'doctissimus medicorum,' V. 50.

¹ 'Hippocras.'

Homerus, Homer, I. 16, 18, 26, 34, 48, 51, 77, 87, 88, 124, 130, 150, 151, 159, 202, 203, 249, 295, 307, 321, 362, 581; II. 64, 70, 72, 77, 87, 88, 279, 280, 282, 285, 286, 287, 288, 290, 300, 365, 447, 448, 467, 468, 482, 518; III. 38, 128, 196, 225, 259, 330, 339, 356, 419, 460, 471, 501; IV. 14, 17, 20, 32, 36, 37, 162, 306, 336, 364; V. 72, 133, 160,¹ 354; 'poeta Graecus excellentissimus,' I. 150; 'poeta magnus,' I. 362; 'summus poeta,' I. 581; 'fons ingeniorum,' IV. 36; the *Iliad*, quoted, *Ilias Homeri*, V. 354; *libro sua Iliados*, I. 26; *in sua Iliade*, III. 259; *in Iliade*, III. 339; *Iliadam*, *in quo describit bella Trojana et gesta Achillis*, I. 151; *in principio Iliados*,² I. 77; *primo Iliados*, II. 88; *secundo Iliados*, II. 87; *IV. Iliados*, II. 282; *V. Iliados*, II. 280; *XXIII. Iliados*,³ III. 259; the *Odyssey*, quoted, *Odyssea Homeri*, IV. 17; *per totam Odysseam*, II. 290; *in Odyssea*, II. 279, 286, 288; IV. 162; *Odisseam*, *in quo tractat de peregrinatione Ulyxis*, I. 151; *in principio Odysseae*, I. 77; *XI. Odysseae*,⁴ I. 124, 159; II. 70, 72, 77, 280, 448, 467, 482; III. 38, 128, 330, 356, 460, 501; IV. 364.

¹ Benvenuto here refers to the Homeric phrase ἔρεα πτερόντα, 'winged words.' —² The opening line of the *Iliad* is quoted in a metrical version: 'Iram pande mihi Dea'; this recalls the opening line of the hexameter epitome commonly known as *Pindarus Thebanus de Bello Trojano*, in which form alone Homer was accessible in the Middle Ages till the middle of Cent. XIV. The line there runs: 'Iram pande mihi Pelidae diya superbī.' In the prose version of Leontius Pilatus, made at Florence, at Petrarch's expense, under the roof of Boccaccio, the line is rendered: 'Iram cane dea Pellidis Achillie Pestiferam.' (See Hortis, *Studi sulle Opere Latine del Boccaccio*, p. 543.) —³ This reference, which should be to *Iliad* XXIV., not XXXII., comes from Boccaccio, *Comento*, I. 462. Benvenuto declines as follows, nom. *Ilias* (V. 354); gen. *Iliados* (I. 26, 77; II. 87, 88, 280, 282); acc. *Iliadem* (I. 151); *Iliadem* (I. 459, v.l. *Iliada*); abl. *Iliade* (III. 259, 339). Petrarch uses acc. *Iliadem* and gen. *Iliados*, but *Iliadis* occurs constantly in his ms. copied from the version of Leontius Pilatus, which was sent to him by Boccaccio for the purpose. (See Nolhac, *Pétrarque et l'humanisme*, pp. 346 ff.) —⁴ Of the *Odyssey*, except in four instances (*see below*), Benvenuto quotes Bk. XI. only (sixteen times). This Book, of course, contains the account of Ulysses' visit to Hades, which

Benvenuto constantly compares with that of Aeneas described in *Aeneid* VI. It was precisely this episode which, at Petrarch's request ('partem illam Odyseae qua Ulixes it ad inferos et locorum quae in vestibulo Erebi sunt descriptionem ab Homero factam . . . , quam primum potes . . . utcunque tuis digitis exaratum'), Boccaccio extracted from the translation of Leontius Pilatus, and sent separately to his friend (Nolhac, pp. 343-5). It is quite possible that this extract was subsequently placed at Benvenuto's disposal by Petrarch, who took a great interest in the progress of the Commentary, as we know from a fragment of a letter written to him by Beavenuto in the spring of 1374 ('Scias me anno praeterito extremam manum commentariis meis, quae olim tanto opere effagiasti, in Dantem praeceptorum meum imposuisse'). An extract from the Latin prose translation used by Benvenuto is given (from *Odyssey* XI.) in the comment on *Purg.* IV. 61 (III. 128). The instances in which Benvenuto quotes otherwise than from Bk. XI. are as follows: (i) The rendering of Bk. I. 1 ('Dic mihi, Musa, virum') is quoted from the *Arts Poetica* (141) of Horace (I. 77). Petrarch, oddly enough, thought that Horace's lines were from a lost translation of Homer by Cicero: ' . . . translationem illam veterem Ciceronis opus, quantum intelligere est, cuius principium Arti Poeticae Flaccus inseruit, latinitati perditam' (*Var.* 25). (Nolhac, p. 153.) (ii) The account of Circe (II. 286-7) from *Odyssey* X. is borrowed from the *De Genealogia Deorum* (IV. 14) of Boccaccio. From the same source come the accounts (iii) of the shipwreck of Ulysses in the Straits of Messina (II. 288) from *Odyssey* XII. (*Gen. Deor.* XI. 40); and (iv) of the wallet of winds given to Ulysses by Aeolus (IV. 162) from *Odyssey* X. (*Gen. Deor.* XIII. 20). (See my article in appendix on *Benvenuto da Imola and the Iliad and Odyssey*, reprinted from *Romania*, XXIX, 403-415.)

Horatius, Horace¹ (Quintus Horatius Flaccus, B.C. 65-8), I. 9, 17, 18, 78, 79, 149, 151, 153, 156, 173, 268, 334, 335, 430, 453; II. 49, 354, 489; III. 75, 197, 362, 380, 439; IV. 37, 230, 306, 328; V. 133, 382, 384; 'Horatius Flaccus,' IV. 306; 'maximus moralis,' I. 151, 334; his *Liber Odarum*,² I. 149 (in *Carm.* III. 8); *Epistolae*, I. 17; quoted, I. 17 (in *Epist.* XVI. 52-3);³ I. 268 (in *Epist.* II. 62); I. 334 (in *Epist.* IV. 16); II. 354 (in *Epist.* II. 54); III. 362 (in *Epist.* II. 58-9); III. 380-1 (in *Epist.* II. 26); IV. 37 (in *Epist.* I. 116); *Poetria*,⁴ I. 9, 79, 453; II. 489; V. 133, 384; quoted, I. 9 (*A. P.* 333-4, 343); I. 77 (*A. P.* 141); I. 79 (*A. P.* 38-9); I. 173 (*A. P.* 464-5); I. 335 (*A. P.* 335); I. 430 (*A. P.* 1 ff.); I. 453 (*A. P.* 162); II. 49 (*A. P.* 25); II. 489 (*A. P.* 394); III. 439 (*A. P.* 160); IV. 328 (*A. P.* 92); V. 133 (*A. P.* 128); V. 384 (*A. P.* 70); *Satirae*, quoted, III. 75 (in *Sat.* III. 1-2).

¹ Petrarch possessed a complete ms. of Horace, which he purchased at Geneva in 1347 (Nolhac, p. 150). — ² This quotation occurs in the *Confessions* (IV. 6) of St. Augustine, but without mention of Horace. — ³ For 'Tu nihil admittis notas formidine poenae' in the second line Benvenuto reads 'Oderunt peccare mali formidine poenae,' in which form the line is quoted in the *Moralium Dogma* (Cap. XLIV.) of Guillaume de Conches. — ⁴ The *Arts Poetica* was usually known by this title in the Middle Ages. Cf. Dante, *V. N.* § 25, l. 92; *Conv.* II. 14, l. 88; *V. E.* II. 4, l. 35.

Horosius. [Orosius.]

Hugo de Sancto Victore, Hugh of St. Victor, mystic and theologian (circ. 1097-1141), I. 8; V. 46, 88; his *Didascalicon*, I. 8.

Hyginus. [Iginus.]

I

Iginus, Julius, C. Julius Hyginus (fl. A.D. Cent. I), III. 522¹; his *De Vita et Moribus Virorum Illustrium*,² III. 522.

¹ Printed in the text, by a misreading, *Julius Ignius*. — ² This quotation is taken direct, without acknowledgment, from the *Policraticus* (V. 7) of John of Salisbury [*Johannes Anglicus*], who in

his turn borrowed it, also without acknowledgment, from Aulus Gellius (I. 14). Petrarch quotes a work of Hyginus, *De Urbibus Italicis*, which is mentioned by Macrobius (*Sat. V.* 18) and by Servius (on *Aeneid*, I. 281, 534; III. 553; VII. 47, 412, 678; VIII. 597, 638), whence his references (*Contra Gallum*, Op. 1083; *Var. XXXIX*, ed. Fracasetti) were doubtless taken. Both these works of Hyginus are now lost.

Isaac, Arabian philosopher, IV. 108.¹

¹ This Isaac is doubtless identical with the Isaac (Ishak ibn Sulaiman, al Israilli) who was author of the *De Definitionibus* and *De Dialectis*, and who is frequently quoted by Vincent of Beauvais in his *Speculum*, and by Bartholomaeus Anglicus in his *De Rerum Proprietatibus*. (Cf. Jourdain, *Traductions latines d'Aristote*, pp. 85-6, 122.) A Latin translation of his works (doubtless that by Gherardo da Cremona, made in Cent. XII) was printed at Lyons in 1515.

Isidorus, St. Isidore of Seville (Isidorus Hispalensis, circ. 560-636), I. 19, 153, 566; III. 350; IV. 321; V. 46, 341; (his *Origines*,¹ I. 153, 566; IV. 321).

¹ Not quoted by name.

J

Jeronimus. [Hieronymus.]

Johannes Anglicus, John of Salisbury (d. 1180), II. 410; 'Policratus¹ Anglicus,' I. 83; III. 285; IV. 446; 'Policratus,'¹ I. 179; III. 523; IV. 429; V. 245; his *Policraticus*,² I. 83 (*Pol. V.* 7); I. 179 (*Pol. VIII.* 13); II. 410 (*Pol. VI.* 17); III. 285 (*Pol. V.* 8); III. 523 (*Pol. V.* 4); IV. 429 (*Pol. VI.* 17); IV. 446 (*Pol. V.* 8); V. 245 (*Pol. V.* 7); (III. 522, *Pol. V.* 7).³

¹ So the text, in every instance, for *Policraticus*. — ² Always *Policratus* in text. — ³ Benvenuto's quotation from the lost *De Vita et Moribus Virorum Illustrum* of Julius Hyginus comes from this source [Iginus]. — He was probably also indebted to the *Policraticus* (II. 6) for his account of the woman Maria who devoured her own son during the siege of Jerusalem (IV. 51); and for his knowledge of the *Institutio Trajanii* attributed to Plutarch [Plutarchus]. I am indebted to Mr. Clement C. J. Webb, of Magdalen College, Oxford, for the identification of several of Benvenuto's references to John of Salisbury.

Johannes Messanensis,¹ John of Messina, V. 51.

¹ I have not succeeded in identifying this writer.

Josephus, Jewish historian (Flavius Josephus, A.D. 37-circ. 100), II. 182, 323 (*Bell. Jud.* II. 18, § 10; III. 9, § 2); III. 62 (*Ant. Jud.* III. 11, §§ 3-4), 64¹ (*Ant. Jud.* II. 15, § 2), 73 (*Ant. Jud.* III. 12, § 3), 282 (*Ant. Jud.* VII. 2, § 2), 328 (*Ant. Jud.* III. 14, § 2; V. 2, § 3), 330 (*Ant. Jud.* VI. 4, § 6), 333 (*Ant. Jud.* VIII. 8, § 1), 335 (*Ant. Jud.* X. 1, § 5), 450 (*Ant. Jud.* I. 19, § 8), 456² (*Ant. Jud.* XI. 6, § 1), 539-40 (*Ant. Jud.* V. 1, §§ 1-12), 543 (*Ant. Jud.* XIV. 7, § 1; *Bell. Jud.* I. 8, § 8); IV. 14, 16 (*Bell. Jud.* VII. 4, § 2), 44 (*Ant. Jud.* X. 7, § 1; X. 10, § 1), 51 (*Bell. Jud.* VI. 3, § 4), 53, 85-6 (*Ant. Jud.* V. 6, §§ 2-5), 123³ (*Bell. Jud.* IV. 8, § 4), 181 (*Ant. Jud.* I. 2, § 2), 305 (*Bell. Jud.* VII. 5, §§ 4-6), 307, 408 (*Ant. Jud.* V. 7, § 10), 417, 423.

¹ Benvenuto erroneously refers to the third book, and says 'luna quartadecima' instead of 'luna quintadecima.' — ² 'Assuerus,' called 'Artaxerxes' by Josephus. — ³ 'Pentapolis,' called 'terra Sodomitica' by Josephus.

Julius Caesar,¹ the dictator (Caius Julius Caesar, B.C. 100-44). II. 317,² 326,³ 391, 467⁴; V. 385.⁵

¹ As to the opinion of Benvenuto and other mediaeval writers regarding the authorship of the *Commentaries*, see Julius Celsus, note 1. — ² 'Ut scribit Julius Caesar.' — ³ From Suetonius (*Vit. I.* § 77). — ⁴ There is a variant *Julius Celsus*. — ⁵ 'Unde Caesar in analogia: insolens, etc.' Benvenuto here quotes from Caesar's lost work, *De Analogia*, which is mentioned by Quintilian (I. 7. § 34) and Suetonius (*Vit. I.* § 56), and several times quoted by Aulus Gellius (*Noct. Att. I.* 10. § 4; IX. 14. § 25; XIX. 8. §§ 3-8). Benvenuto's quotation is evidently taken from Aulus Gellius: 'A C. Caesare . . . in primo de analogia libro scriptum est, habe semper in memoria atque in pectore ut tanquam scopulum, sic fugias inauditus atque insolens verbum' (I. 10. § 4).

Julius Celsus,¹ editor of Caesar's *Commentaries* (Cent. VII. A.D.), I. 162, 417, 579; II. 257, 373, 391, 462; III. 18, 31,² 111, 272, 487; IV. 379, 435.³

¹ Julius Celsus was a scholar at Constantinople in the seventh century, who made a recension of the text of Caesar's *Commentaries*. In the Middle Ages (and by some even in modern times) he was regarded as the author of the *Commentaries*, which he was supposed to have compiled from material supplied to him by Caesar himself, whose companion in arms he was believed to have been. Vincent of Beauvais (in the *Speculum Historiale*), Petrarch (in his *De Viris Illustribus*, ed. Razzolini, II. 30, 237), Boccaccio (in the *De Genealogia Deorum*, VII. 36), and Benvenuto, all quote the *Commentaries* under the name of Julius Celsus. (See Hortis, *Opere Latine del Boccaccio*, p. 414; Nolhac, *Petrarque et l'humanisme*, pp. 247 n., 249.) Oddly enough, until the beginning of this century, the life of Julius Caesar included by Petrarch in his *De Viris Illustribus* was regarded as the work of Julius Celsus, and has frequently been printed with the editions of Caesar's *Commentaries* under the title of *Julii Celsi Commentarii de Vita Caesaris*. — ² 'Julius Celsus socius Julii Caesaris, qui rebus istis praesens fuit.' Cf. IV. 435. 'Bellum Gallicum de quo Julius Celsus miles et socius Caesaris, qui omnibus interfuit, fecit satis magnum volumen'; and Petrarch: 'Julius Celsus, Caesaris comes et qui rebus interfuit' (*Vir. Illus.* ed. Razzolini, II. 237). — ³ See note 2.

Justinianus, Justinian the Great (Emp. A.D. 527-565), III. 443; IV. 415.

Justinus,¹ Roman historian, author of *Historiarum Philippicarum Libri XLIV*, an abridgment of the *Historiae Philippicae* of Trogus Pompeius, which has been lost (circ. A.D. 200), I. 34, 195, 407, 408, 420, 473, 559; II. 22, 547; III. 62, 192, 413; IV. 163, 170, 298, 308, 429, 480; V. 16, 147, 191; 'Justinus breviator Trogi,' I. 195; IV. 298; 'Justinus breviator Trogi Pompeii,' III. 62; his history quoted, I. 34 (*Hist. V. 2. § 6*); I. 195-6 (*Hist. I. 2. §§ 1-10*); I. 407 (*Hist. IX. 8. § 15*); I. 408 (*Hist. I. 1. §§ 1-2. § 2; 5. § 10*); I. 420 (*Hist. XVIII. 1. §§ 1-3; XXIII. 3. §§ 1-12; XXV. 3. §§ 1-10; 5. §§ 1-2*); I. 559 (*Hist. XLIV. 4. §§ 14-16*); II. 22 (*Hist. XLII. 3. §§ 1-2*); II. 547 (*Hist. XX. 1. § 11*); III. 62 (*Hist. XXXVI. 1. §§ 11-13*); III. 413 (*Hist. II. 8. §§ 6-10*); IV. 163 (*Hist. IV. 2. § 2*)²; IV. 170 (*Hist. II. 13. § 10*); IV. 298-9 (*Hist. XXIV. 6. §§ 6-9*); IV. 308 (*Hist. XXIV. 6. § 10*); IV. 429 (*Hist. XXV. 5. §§ 3-6*); IV. 480 (*Hist. XVIII. 5. §§ 3-4*); V. 16 (*Hist. XLIII. 4. §§ 11-12*); V. 147 (*Hist. I. 3. §§ 1-6*); V. 191 (*Hist. V. 3. §§ 4-6*); also (without mention of Justin), III. 336 (*Hist. I. 4. § 10; I. 8. §§ 1-13*)³; III. 455 (*Hist. XLII. 5. § 1*)⁴; IV. 369 (*Hist. II. 4. § 31*).⁵

¹ Petrarch possessed a ms. of Justin, whom he largely utilised (Nolhac, *Petrarque et l'humanisme*, p. 245). — ² Benvenuto here misreads *Eolus* for the *Cocatius* of the original. — ³ Cyrus. — ⁴ Phraates. — ⁵ Orithya.

Juvenalis,¹ Juvenal, Roman poet (Decius Junius Juvenalis, d. circ. A.D. 130), I. 18, 40, 41, 52, 263; II. 261; III. 62, 197, 323; IV. 15, 25, 27, 480; V. 41, 60; his *Satirae*, I. 40 (*Sat. XIV.* 139), 41 (*Sat. III.* 152-3), 52 (*Sat. X.* 122-6), 263 (*Sat. X.* 365-6)²; II. 261 (*Sat. VIII.* 140-1)³; III. 62 (*Sat. XV.* 1 ff.), 323 (*Sat. XV.* 144 ff.); IV. 15 (*Sat. VII.* 82-5), 27 (*Sat. VII.* 86-7), 480 (*Sat. VI.* 130)⁴; V. 60 (*Sat. X.* 22).

¹ Petrarch possessed a ms. of Juvenal, whom he quotes very frequently, and imitates even in his Italian works (Nolhac, *op. cit.* p. 153). —² Misquoted, for 'nos te Nos facimus.' Benvenuto reads 'sed te Non facimus,' thus completely altering the sense. —³ For 'quanto major qui peccat' Benvenuto reads 'quanto qui peccat major.' —⁴ For 'Et lassata viris nec dum satiata' Benvenuto (or his copyist) reads 'Et lassata quamvis nondum satiata.'

Juvencus, Christian poet (C. Vettius Aquilinus Juvencus; fl. Cent. IV.), IV. 230,¹ 307.²

¹ 'Juvencus.' —² In these two passages Benvenuto evidently had in mind what Boccaccio says in the *De Genealogia Deorum* (XIV. 22).

L

Lactantius, Christian apologist (Lucius C. Firmianus Lactantius, fl. circ. 300), IV. 307.¹

¹ The writings of Lactantius were familiar to Petrarch (see Nolhac, *Pétrarque et l'humanisme*), and to Boccaccio, who quotes him frequently in his *Comento* (I. 390 ff.; II. 48, 136, 285), and in his *De Genealogia Deorum*. (See Hortis, *Opere Latine del Boccaccio*, pp. 472 ff.)

[**Legenda Aurea**], the 'Golden Legend' of Jacobus de Voragine (circ. 1238-1290), II. 105.¹

¹ Benvenuto here gives the legend of the 'Santo Volto' of Lucca. 'sicut reperi in quadam scriptura apocrypha.' The legend is not included in the ordinary Latin editions of the 'Golden Legend,' but it is given at the end of the Italian translation, in the Venice edition of 1586, where it is said to have been written by one 'Lebonio Diacono.'

Liber de Proprietatibus Rerum,¹ II. 80.

¹ The best-known work under this title is that of Bartholomaeus Anglicus (circ. 1260), but I have not been able to identify the passage referred to by Benvenuto. [Bartholomaeus Anglicus.]

Livius,¹ Livy, Roman historian (Titus Livius, B.C. 59-A.D. 17), I. 29, 46, 478, 479, 509, 561; II. 128, 280, 335, 340; III. 87, 94, 102, 108, 109, 142, 190, 243, 271, 339, 360, 391, 427; IV. 171, 198, 282, 308, 393, 424, 425, 428, 429, 430, 431, 432, 446, 489; V. 16, 174; 'Titus Livius,' I. 48, 67, 80, 162, 165, 452; II. 84, 127, 183, 228, 229, 326, 337, 398, 410, 442, 462, 469, 481, 492, 547; III. 21, 31, 155, 189, 197, 311, 339, 491; V. 57, 152, 171, 181, 500, 525; 'princeps historicorum,' II. 229; 'veritatis custos,' II. 340; 'Titus Livius paduanus nobilissimus historicorum,' III. 155; his (*Historiae*) *liber primus*, IV. 424; *liber primus circa principium*, I. 80; *in fine primi*, IV. 425; *liber primus ab urbe condita*,² I. 165; *liber primus ab origine urbis, Romulus, condita urbe,*

etc.,² V. 500; *liber secundus*, IV. 393, 431; *liber tertius*, IV. 430; *liber quintus*, IV. 428; *libri sextus, septimus, octavus*, IV. 429; *de secundo bello punico*,³ I. 561; *secundum bellum punicum quod Livi eleganter describit in decem libris*,⁴ IV. 432.

¹ Petrarch possessed a ms. of Livy (bought at Avignon in 1351), who was one of his favourite authors, and was largely utilised by him in his poem *Africa* (Nolhac, *op. cit.*, pp. 48, 132, 228). —

² These are evidently copied from the rubrics of mss. —³ The third decade, books xxi-xxx.

Livius,¹ Roman poet (*Livius Andronicus*, d. circ. B.C. 220), I. 47.

¹ *Livius Andronicus* is several times mentioned and quoted by Aulus Gellius.

Lucanus, Lucan,¹ Roman poet (*M. Annaeus Lucanus*, A.D. 39-65), I. 39, 149, 152, 153, 156, 161, 167, 407, 421, 467, 469, 470, 471, 500, 510, 582; II. 75, 77, 204, 206, 207, 245, 246, 371, 372, 373, 432, 495, 561; III. 25, 39, 61, 112, 182, 188, 241, 270, 287; IV. 14, 275, 299, 302, 446; V. 16, 51, 60, 61, 66, 145, 157, 218, 287; 'magis excellens historicus et orator quam poeta,'² I. 152-3; his *Pharsalia*, III. 270; quoted, I. 39 (*Phars.* I. 206); I. 156 (*Phars.* IX. 984); I. 407 (*Phars.* X. 21); I. 421 (*Phars.* VI. 422); I. 469 (*Phars.* IX. 300 ff.); I. 470 (*Phars.* IX. 587 ff.); I. 500 (*Phars.* VI. 272 ff.); I. 510 (*Phars.* II. 424); I. 582 (*Phars.* II. 415); II. 75 (*Phars.* I. 584 ff.); II. 77 (*Phars.* VI. 507 ff.); II. 206 (*Phars.* IX. 712, 719, 721, 822 ff.); II. 207 (*Phars.* IX. 734 ff.); II. 245 (*Phars.* IX. 723 ff.); II. 371 (*Phars.* I. 280-1); II. 372 (*Phars.* IV. 4824); II. 373 (*Phars.* IV. 762 ff., 789 ff., 809-10); II. 432 (*Phars.* IV. 332-6); II. 495 (*Phars.* I. 87,³ 97); III. 25 (*Phars.* II. 372-6, 388, 390⁴); III. 39 (*Phars.* II. 327-8); III. 61 (*Phars.* VIII. 446⁵); III. 112 (*Phars.* VI. 819); III. 182 (*Phars.*)); III. 188 (*Phars.* I. 313); III. 241 (*Phars.* II. 426-7); III. 287 (*Phars.* V. 238); IV. 14 (*Phars.* IX. 980-1); IV. 275 (*Phars.* I. 668 ff.); IV. 299 (*Phars.* V. 83); IV. 302 (*Phars.* III. 207-8); IV. 446 (*Phars.* III. 108); V. 16 (*Phars.* III.⁶ 497 ff.); V. 51 (*Phars.* X. 407); V. 60 (*Phars.* V.⁷ 527-8); V. 61 (*Phars.* V. 528-9); V. 66 (*Phars.* VII. 819); V. 157 (*Phars.* V. 381 ff.); V. 218 (*Phars.* V. 711 ff.); V. 287 (*Phars.* II. 396 ff.).

¹ Lucan is quoted some forty times by Petrarch (Nolhac, *op. cit.*, p. 160, n. 4). —² This opinion, which was a common one in the Middle Ages (cf. Nolhac, p. 161; Moore, *Studies in Dante*, I. 228, 303-4), was doubtless due to Quintilian's remark: 'Lucanus, ut dicam quod sentio, magis orato-ribus, quam poetis adnumerandus' (X. i). —³ The Commentary here reads *Aulus*; the right reading is *Paulus*, as is evident from the passage in Lucan, and from the fact that *Aulus* is mentioned by Benvenuto, in his proper connexion, on the next page. —⁴ The Commentary reads *in fine tertii*; for 'emere omnes' Benvenuto reads 'emere alii.' —⁵ Benvenuto, or his copyist, reads 'nimia cupidine' for 'nimiaque cupidine.' —⁶ Benvenuto quotes these two lines as if they were consecutive in the poem. —⁷ For 'contenta bonis' Benvenuto reads 'foecunda bonis.' —⁸ The Commentary reads *in quarto*. —⁹ The Commentary reads *in secundo*.

Lucilius,¹ Roman satirist (B.C. 148-103), I. 47.

¹ Lucilius is several times mentioned by Petrarch, who, however, does not appear to have had any direct knowledge of his writings (Nolhac, *op. cit.*, p. 160, n. 1); he is frequently quoted by Aulus Gellius in the *Noctes Atticae*.

Lucretius,¹ Roman poet (T. Lucretius Carus, circ. B.C. 99–55), I. 47,² 156; IV. 36.

¹ Benvenuto, like Petrarch and Boccaccio (Nolhac, *op. cit.*, p. 134), had no direct knowledge of the poem of Lucretius, the text of which was not discovered until the next century, when a ms. was unearthed from a German monastery by Foggio in 1417. Such knowledge as Benvenuto (as well as Petrarch and Boccaccio) had of Lucretius was derived from Aulus Gellius, and from Macrobius, who quotes from all six books of the *De Rerum Natura*. — ² Benvenuto here states that Lucretius died by his own hand on the same day that Virgil was born. This statement was evidently derived from a careless reading of what Donatus says in his *Vita Virgili*: ‘Quindecimo anno virilem togam cepit, illis Consulibus iterum quibus natus erat. Evenitque ut eo ipso die Lucretius poeta discederet.’ That Lucretius died by his own hand Benvenuto learned from the fragmentary life of the poet by Suetonius, which was copied by St. Jerome in his additions to the Chronicle of Eusebius.

M

Macrobius,¹ Roman grammarian, author of the *Saturnalia* (Ambrosius Aurelius Theodosius Macrobius, fl. circ. A.D. 400), I. 50, 51, 87 (*Sat. V.* 3. § 16), 115, (151),² 175 (*Sat. I.* 18. § 22; cf. I. 17. § 42; I. 18. §§ 12, 17, 18; I. 23. § 22), (191)³ bis, 221 (*Sat. II.* 8. § 15),⁴ 262 (*Sat. V.* 16. § 8),⁴ 480 (*Sat. I.* 20. § 8), 573 (*Sat. I.* 6. §§ 28, 30); II. 284 (*Sat. V.*); III. 5, 92,⁵ 194 (*Somn. I.* 6. § 44), 196 (*Sat. V.* 1. §§ 4, 7,⁶ 8, 20, 13, 19), 197, 313 (*Sat. II.* 2. § 10), 386 (*Sat. VII.* 11. §§ 7, 8), 447 (*Sat. II.*), 500 (*Sat. VII.* 6. §§ 1–13), 545 (*Sat. I.* 17. §§ 53–6); IV. 35,⁷ 36 (*Sat. VI.*), 37 (*Sat. V.* 18. § 16; 21. § 7), 43. (93) (*Sat. V.* 18. § 16), 166 (? cf. *Sat. I.* 12. § 23; 17. § 44; 18. § 23),⁸ 294, 297 (*Sat. I.* 18. § 17), 300 (*Sat. I.* 18. §§ 1–24), 322,⁹ 369 (*Somn. I.* 14. § 26); V. 30 (*Sat. I.* 17?), 321, 377, 384.

¹ Macrobius was a very favourite author in the Middle Ages, both on account of his *Commentarius in Somnium Scipionis* and of his *Saturnalia*. Of the latter John of Salisbury, who quotes it frequently, says ‘talis liber [est], si inspicatur recte, et tantus, ut nihil aliunde oporteat mutuari’ (*Policrat.* VIII. 10). Petrarch and Boccaccio were familiar with both works. Boccaccio justifies his introduction of Greek quotations into his *De Genealogia Deorum* (XV. 7; on the ground that Macrobius quotes Greek in the *Saturnalia*). The reference to Macrobius at the beginning of the *Roman de la Rose* is well known. Chaucer also several times refers to ‘Macrob[us] that writ the avisoun In Afrike of the worthy Cipiou[n]’ (e.g. *Cant. Tales*, B. 4313; *Dethe of Blaunce*, 284; and *Parl. Foules*, 111). — ² On Virgil’s imitations of Homer (*Sat. V.*). — ³¹⁰ Anecdote of Demosthenes from *Sat. II.* 2. § 11. — ⁴ Loosely quoted. — ⁵ Misquoted; for *soli decreto* Benvenuto reads *soli deo*. — ⁶ Macrobius commentator Tullii.¹¹ — ⁷ The editor of Benvenuto’s commentary wrongly reads *apud Junium Maronem* for *afud unum Maronem*. — ⁸ Benvenuto here states that Macrobius frequently quotes Caecilius; as a matter of fact he only appears to have quoted him once (*Sat. III.* 15. § 9). — ⁹ Benvenuto’s authority here appears to have been not Macrobius but Boccaccio, *De Genealogia Deorum* (VIII. 4). — ¹⁰ Macrobius commentator Tullii super somnium Scipionis.”

Martialis, Martial, Roman epigrammatic poet (Marcus Valerius Martialis, A.D. 43–circ. 104), V. 396.¹

¹ Benvenuto, who calls Martial ‘Valerius Martialis,’ here refers to the obscenity of some of his poems. In the Middle Ages, owing probably to a corrupt passage in the life of Alexander Severus (*Hist. Aug.*, Cap. 38), in which mention is made of ‘Martialis coxi Epigramma,’ Martial was often quoted by the name of Coquus (e.g. by John of Salisbury and Vincent of Beauvais). Both Brunetto Latino (*Tresor*, II. 56), however, and Pietro di Dante (*Comentum*, p. 568) speak of him as ‘Martialis,’ as does Boccaccio (*Geneal. Deor.* III. 20). Petrarch does not seem to have been acquainted with Martial. (See Nolhac, *Pétrarque et l’humanisme*, p. 173.) As to the alleged commentary of Boccaccio on the epigrams, see Hortis, *Opere Latine del Boccaccio*, pp. 411–12.

Martianus Capella,¹ author of the *De Nuptiis Philologiae et Mercurii* (Martianus Minneus Felix Capella, fl. circ. A.D. 470), I. 158, 316; IV. 163, 230, 303; V. 311, 396; 'Martianus,' I. 260, 321; II. 204; III. 6²; V. 30; his *De Nuptiis*, I. 260; *De Nuptiis Mercurii*, I. 316; IV. 303.

¹ Martianus Capella was well known to mediaeval writers; he is quoted by John of Salisbury in the *Policraticus*, and also by Petrarch, who possessed an incomplete MS. of the *De Nuptiis* (see Nolhac, *Pétrarque et l'humanisme*, p. 329), and by Boccaccio in the *De Genealogia Deorum*.—²

² Benvenuto here quotes the commentary on the *De Nuptiis* written circ. 880 by Rémi de St. Germain d'Auxerre (Remigius Antisiodorensis).

Martinus, Martinus Polonus, Archbishop of Gnesen (d. 1278), author of the chronicle known as *Chronica Martiniana*, V. 472.¹

¹ Benvenuto says here: 'Palatum Lateranum quod est prope sanctos Marcellinum et Petrum, versus septentrionem, fuit palatum Neronis, ut dicit Martinus'; this is taken direct from the *Ottimo Comento*, which says: 'Il palagio a Laterano, ch'è appresso Santo Marcellino e Pietro, di verso settentrione, fu il palagio di Nerone imperadore; del quale dice Martino Diacono, cardinale, nella sua Cronica, etc.' (II. 683). The passage in question occurs in Chap. 6 (*De Palatiis*) of Bk. I. of Martinus' chronicle: 'Palatum Neronis, Lateranense, prope sanctum Marcellinum et Petrum. Et dictum est Lateranense, a latere Septentrionalis plaga, in quo situm est.'

Mussatus Paduanus, Albertino Mussato, historian and poet of Padua (1261-1330), I. 410¹; V. 6,² 8.³

¹ A reference to Mussato's tragedy *Ecelinus* on the subject of Ezzelino da Romano (cf. Boccaccio, *Comento* II. 299).—² 'Mussatus poeta Paduanus.'—³ 'Mussatus poeta.'

N

Naevius, ancient Roman poet (Gnaeus Naevius, born circ. B.C. 270), IV. 36.¹

¹ Cf. Macrobius, *Sat.* VI. 2. § 31. Naevius is mentioned by Boccaccio in his *Comento* (II. 427), together with Ennius, Plautus, Terence, and Horace.

O

Origenes, Origen, doctor of the Church (Origenes Adamantius, 185-253), IV. 104, 337¹; V. 396.

¹ A reference to his voluminous writings, which have been estimated at 6000: St. Jerome puts them at a third of that number. Cf. Boccaccio (*Geneal. Deor.* XIV. 22): 'Fuere huic homini [Origeni] tam grandes in componendo vires, ut nunquam circa id exhaustum videatur suis ingenium, nec in scribendo fatigata manus, ex quo in millia volumina variarum materiarum excessisse credatur.'

Orosius, Paulus,¹ author of the *Historiarum adversum Paganos Libri VII* (circ. A.D. 400), V. 43, 189; 'Orosius,' I. 82, 197, 389, 392, 406; II. 19; III. 62, 222, 251, 272, 339; IV. 15, 34, 43, 257, 278, 442, 450; V. 43, 44, 45, 269; 'presbyter hispanus, magnus historicus,' V. 44; 'vir valens et utilis,' V. 45; his *Ormesta*² *mundi*, I. 82, 392; V. 43; quoted, I. 82 (*Hist.* VI. 22. §§ 1-8); I. 197 (*Hist.* I. 4. §§ 7-8); I. 389 (*Hist.* I. 13. § 2)³; I. 392 (*Hist.*); I. 406 (*Hist.* III. 7. § 5; III. 18. § 10); II. 19 (*Hist.* I. 12. § 8); III. 62 (*Hist.* I. 8. § 1-10. § 7); III. 222 (*Hist.* VII. 35. §§ 14-22); III. 251 (*Hist.* I. 11. § 3); III. 272 (*Hist.* VI. 15. § 5); III. 339 (*Hist.* VI. 2. § 11); IV. 34 (*Hist.* VII. 10. § 6);

IV. 257 (*Hist.* VII. 26. § 9; VII. 27. §§ 1-16); IV. 278 (*Hist.* IV. 15. § 2); IV. 442 (*Hist.* VI. 11. § 9)⁴; IV. 450 (*Hist.*); V. 43 (*Prol.* §§ 9-10); V. 189 (*Hist.* VI. 15. § 13); V. 269 (*Hist.*).

¹ Orosius was largely utilised by Dante, especially in the *De Monarchia*. (See my article *Dante's Obligations to Orosius in Romania*, XXIV. 385-398.) Petrarch, who was also considerably indebted to him, refers to him somewhat contemptuously as 'ille mundi malorum coacervator Orosius' (*Fam.* XV. 9). Boccaccio quotes him frequently in the *De Casibus Virorum Illustrium*, twice only in the *De Genealogia Deorum*, twice in the *De Montibus*, etc., and not once in the *Comento*. (See Hortis, *Studi sulle Opere Latine del Boccaccio*, pp. 475, 519, 520.) — ² The exact meaning of this mysterious name, by which the work of Orosius was commonly designated in the Middle Ages, has not yet been explained. It is usually supposed to have arisen from the abbreviation *Orosii m[undi] ist[ori]a*. (See Fabricius, *Bibliotheca mediae et infimae aetatis*, s.v. *Orosius*.) — ³ Benvenuto (or his copyist) here reads 'inhumana bestia'; Orosius says: 'Minotauro, utrum fero homini an humanae bestiae aptius dicam nescio.' — ⁴ Benvenuto applies the passage quoted in the text to Caesar's victory over Pompey at Pharsalus; the words of Orosius actually apply to his victory over Vercingetorix.

Orpheus, mythical Greek poet; his *Liber de Sacris Liberalibus*,¹ I. 175.

¹ Quoted from Macrobius, *Sat.* I. 18. § 22.

Ovidius, Ovid, Roman poet (Publius Ovidius Naso, B.C. 43-A.D. 18), I. 8, 35, 104, 149, 152, 156, 175, 186, 202, 214, 391, 452, 481, 489, 491, 517, 581; II. 72, 245, 246, 247, 248, 290, 396, 416, 420, 424, 453, 467, 469, 483, 552; III. 6, 8, 197, 249, 315, 323, 329, 330, 331, 362, 399, 400, 415, 425; IV. 50, 54, 76, 84, 93, 115, 116, 146, 166, 169, 181, 199, 250, 295, 300, 305, 306, 316, 320, 365, 382, 409, 490; V. 18, 72, 123, 183, 396; 'Ovidius Naso,' IV. 306; 'magnus magister amoris,' I. 214; 'optimus magister transformationum.' II. 248; his *De Arte Amandi*, I. 35; *Metamorphoseos*, I. 581; II. 72, 248; III. 8; V. 72, 123, 396; *Metamorphoseon*, V. 183; *De transformatis*,¹ I. 156; IV. 274; *Major*,² I. 104, 175, 391, 491; II. 246, 247, 248, 290, 396, 416, 420, 424, 467; III. 249, 315, 329, 331, 399, 415; IV. 50, 84, 93, 115, 166, 169, 300, 316, 365, 490; *Liber Fastorum*, I. 481, 489; IV. 301, 320; *Liber Epistolarum*,³ V. 18; *Liber de Ponto*, IV. 409.

¹ Another name for the *Metamorphoses*, which Dante similarly speaks of as *De Rerum Transmutatione* (*Mon.* II. 8, 82, 85) and *De Rerum Transformatione* (*Epiſt.* IV. 4). — ² Also the *Metamorphoses*, so called as being Ovid's longest poem; Dante speaks of it as *Ovidio Maggiore* (*Conv.* III. 3, 51) [*Claudianus*: *Statius*]. — ³ That is, the *Heroides*.

P

Pacuvius, Roman tragedian (Marcus Pacuvius, circ. B.C. 220-130), III. 197¹; IV. 36.²

¹ Cf. Petrarch, *Remed. Utr. Fort.* II. 125. — ² Cf. Macrobius, *Sat.* VI. 1. § 36; 5. § 14.

Palladius,¹ Latin writer on agriculture, author of the *De Re Rustica* (Rutilius Taurus Aemilianus Palladius, fl. Cent. IV. A.D.), II. 281.

¹ The treatise of Palladius was immensely popular in the Middle Ages; it is first mentioned by Isidore of Seville, who refers to the author as 'Aemilianus' (*Orig.* XVII. 1, 10); it is incorporated almost bodily in the *Speculum* of Vincent of Beauvais, and was very largely utilised by Brunetto Latino in his *Tresor* (I. 126-30), though Palladius is only once mentioned by name (I. 126). Benvenuto (or possibly a glossator) drags in the mention of Palladius ('Fuit etiam Palladius quidam autor romanus qui tractavit de agricultura') à propos of the Palladium of Troy!

Patricius, Sanctus, St. Patrick (fl. circ. 440), III. 44.¹

¹ A reference to St. Patrick's Purgatory, which is described in the *Legenda Aurea* of Jacobus de Voragine. (See also Wright, *St. Patrick's Purgatory*, pp. 4-5, 133 ff.)

Paulus Diaconus, author of the *Historia Romana* (a continuation of Eutropius) and the *Historia Langobardorum* (circ. 720-790). I. 418,¹ 464; (IV. 162)² (*Hist. Lang.* VI. § 49).

¹ Benvenuto here gives the account of Attila 'sicut scribit Paulus Diaconus in suo libro de gestis Longobardorum'; the account, however, comes not from the history of the Lombards but from the *Historia Romana* (XIV. §§ 1-13). Villani utilises the same account, without mention of his authority (II. 1); as does Boccaccio in his *Commento* (II. 305 ff.), 'secondochè scrive Paolo Diacono nelle sue Croniche.' Boccaccio quotes the *Historia Langobardorum* in his *De Genealogia Deorum* (XI. 43), and *De Casibus Virorum Illustrum* (XI). (See Hortis, *Opere Latine del Boccaccio*, p. 485.)—
² The destruction of Classis by Liutprand.

Persius,¹ Roman satirist (Aulus Persius Flaccus, A.D. 34-62), I. 18, 24; III. 142, 197²; IV. 36,³ 181, 240⁴; V. 51, 436; his *Prologus*, IV. 181 (*Prol. 2*); *Satirae*, I. 24 (*Sat. V.* 52-3); III. 142 (*Sat. I.* 27-S)⁵; V. 51 (*Sat. III.* 35)⁶; V. 436 (*Sat. I.* 27).

¹ Persius was well-known in the Middle Ages; he is frequently quoted by John of Salisbury in the *Politicratus*, and by Brunetto Latino (at secondhand), Petrarch (who possessed a ms.), and Boccaccio.—² Cf. Petrarch, *De Remediis utriusque Fortunae*, II. 125.—³ The details of the life of Persius here referred to were doubtless derived from the life by Probus Valerius (sometimes ascribed to Suetonius).—⁴ A reference to *Prol. 2*.—⁵ Line 28 is misquoted (or misprinted) 'dicere hic est' for 'dicier hic est'.—⁶ For 'Magne pater' Benvenuto reads 'Summe parens.'

Petrarca, -archa, Francesco Petrarca (1304-1374), I. 10, 79, 83, 89, 125, 179, 224, 227; II. 59, 185, 186; III. 6, 86, 145, 225, 312, 326, 376; IV. 76, 134, 230, 284, 309, 379, 488, 494; V. 191, 230, 261; 'novissimus poeta P.', I. 10, 79, 125; II. 59, 185; III. 86, 225; IV. 76, 284, 309, 488; V. 230; 'P. modernus.' I. 83; 'poeta Florentinus P.', I. 89, 227; III. 312; 'modernus poeta P.', I. 176, 224; 'P. noster', III. 143; 'clarissimus poeta P.', III. 376; 'vir famosus P.', III. 376; 'novissimus P.', V. 261; his epistle to Benvenuto, I. 10; IV. 230; his epistle to Boccaccio concerning Dante, I. 79; his *Apologia contra Gallum*, I. 83; his love for Laura, I. 89; his *Itinerarium Syriacum*, I. 125; (III. 86-7, 379); his doubts as to Seneca's salvation, I. 179; his temperate habits, I. 224; his testimony as to the gluttony of the Florentines, I. 227; his sonnet *Dell' empia Babilonia*, II. 59; his story of the two Cardinals at Avignon, II. 185-6; his third *Elega*, III. 6; his reply to King Robert of Sicily as to the building of the Castello dell' Uovo by Virgil, III. 86; his *Psalmi Poenitentiales*, III. 145; his coronation with the laurel crown, III. 225; his eulogies of King Robert, III. 225; IV. 494; his praise of Giotto's art, III. 312; his reflections upon pride and humility, III. 326; his birthplace at Incisa, near Arezzo, III. 376; his references to the Arno, III. 376; his poetry inspired by love, IV. 76; his adoption of the *Sestina* from Arnaut Daniel, IV. 134; his eulogy of the countess Matilda of Tuscany, IV. 284; compared with Dante, IV. 309; his high opinion of the House of Swabia,

IV. 379; his residence on the banks of the Sorgue, IV. 488; the ingratitude of Florence to him, V. 191; his denunciation of the corruption of the Papal Court, V. 230; his lines 'Aeternum gemat ille miser,' etc., V. 261.

Petrus Comestor, Chancellor of the University of Paris, author of the *Historia Scholastica* (d. 1179), III. 62.¹

¹ Benvenuto (unless the text is corrupt) refers to the *Historia Scholastica* as *Historia Ecclesiastica*.

Petrus de Abano,¹ Pietro d' Abano, physician and astrologer of Padua (1250–1315), II. 68²; III. 438.³

¹ According to Tiraboschi (*Lett. Ital.* V. 287, ed. 1823) Benvenuto's mention of Pietro d' Abano is one of the only two references to him which occur in the literature of Cent. XIV. Both Benvenuto's references consist of more or less entertaining anecdotes.—² 'Vir singularis excellentiae.'—³ 'Eximus philosophus, astrologus, et medicus.'

Petrus Lombardus, Peter Lombard, author of the *Sententiarum Libri Quatuor*, whence he was commonly known as 'Magister Sententiarum' (circ. 1100–1164); quoted as 'Magister Sententiarum.' I. 113.

Petrus Ravennas,¹ Peter of Ravenna. V. 52.

¹ Perhaps St. Peter Damian, who was a native of Ravenna (circ. 1000–1072). Benvenuto speaks of the Peter in question as 'Conterraneus meus,' which, in the loose sense of 'native of the same district,' would hold of St. Peter Damian. Imola being only about twenty miles from Ravenna; but if the term is to be taken in the strict sense of 'native of the same city,' of course St. Peter Damian is out of the question.

Philemon, Greek comic poet (fl. circ. B.C. 330); 'notissimus comicus,' IV. 37.¹

¹ Benvenuto's description of Philemon as 'notissimus comicus' was derived from Macrobius (*Sat.* VI. 21, § 7). According to Valerius Maximus (VIII. 12, *Ext.* § 6), Philemon died of laughing, a story to which Petrarch refers in a note on the margin of one of his mss. (See Nolhac, *Pétrarque et l'humanisme*, p. 297.)

Pindarus,¹ Pindar, Greek lyric poet (circ. B.C. 522–442), III. 197; IV. 37, 306.

¹ Benvenuto may have derived his knowledge of Pindar from Macrobius (*Sat.* V. 17, §§ 7–14); but it is not improbable that he is referring to the so-called Pindarus Thebanus, the reputed author of the Latin hexameter epitome of Homer which was current in the Middle Ages. [Homerus.]

Plato, Greek philosopher (circ. B.C. 428–347), I. 11, 27, 263, 581; III. 4, 35, 61, 72, 78, 79, 311, 395, 416, 426, 434, 481, 485; IV. 96, 105, 106, 108, 306, 322, 332, 357, 359, 385, 388, 389, 390, 423, 469, 499; V. 99, 133, 342, 436, 494; 'magnus philosophus et poeta,' I. 10; 'magnus musicus,' III. 78; 'vir divini ingenii,' III. 79; 'magnus metaphysicus etiam poeta,' IV. 390; his *Phaedo*, I. 11; *Timaeus*,¹ I. 581; III. 61, 72, 395; IV. 106, 198, 322, 332, 388, 469.

¹ The *Timaeus* Benvenuto read in the Latin translation of Chalcidius, which he frequently quotes as his authority [Chalcidius]. Petrarch possessed a ms. of Chalcidius, as well as a ms. of Plato in the original Greek, which, however, he could not read. ('Nec literatus ego, nec Grecus, sedecim vel eo amplius Platonis libros domi habeo.' *De Ignorantia*.) This is the ms. to which Boccaccio refers in his *Commento on the Divina Commedia*: 'Li quali [libri di Platone] non ha molto tempo che io vidi, o tutti, o la maggior parte, o almeno i più notabili, scritti in lettera e grammatica greca in un grandissimo volume, appresso il mio venerabile maestro messer Francesco Petrarca' (Vol. I. p. 370, ed. Milanesi). See P. de Nolhac, *Pétrarque et l'humanisme*, pp. 43, 323–4, 329–34.

Plautus,¹ Roman comedian (T. Maccius Plautus, circ. B.C. 254-184), I. 47.

¹ Benvenuto does not appear to have been acquainted with any of the plays of Plautus. Petrarch knew the eight plays (*Amphitruo*, *Asinaria*, *Aulularia*, *Captivi*, *Curculio*, *Casina*, *Cistellaria*, and *Epidicus*) which were accessible in his day, as well as the spurious *Querulus*. The complete collection was not discovered until Cent. XV. (Nolhac, *op. cit.*, pp. 154, 369.)

Plinius,¹ Pliny, Roman historian (C. Plinius Secundus, A.D. 23-79), I. 46, 162, 178, 313, 564; II. 76, 132, 204, 205, 252, 254, 335, 372, 391, 454, 481; III. 22, 87, 196, 197, 204, 233, 279, 280, 292, 294, 309, 313, 340, 380, 393, 420, 453, 470, 485, 507, 527, 539, 542; IV. 36, 37, 72, 76, 89, 99, 129, 130, 162, 216, 278, 283, 297, 298, 308, 312, 325, 423, 434, 439, 449, 472, 489; V. 107; 'Plinius Secundus Veronensis,'² III. 87; 'Plinius paganus,' III. 292; his *Historia Naturalis*, I. 46, 162 (*Lib. VII*), 178 (*Lib. VII*); II. 205; III. 22 (*Lib. VII*), 279 (*Lib. XXXIII*), 292 (*Lib. VII*), 313, 420 (*Lib. VII*); IV. 99 (*Lib. VII*), 162, 278 (*Lib. VII*), 297 (*Lib. I*), 325, 434 (*Lib. VII*).

¹ Petrarch possessed a ms. of Pliny, which he bought at Mantua in 1350; mss. of Pliny were rare in Italy in Cent. XIV. (See Nolhac, *Pétrarque et l'humanisme*, pp. 47, 270.) Boccaccio frequently quotes Pliny in his *De Genealogia Deorum* ('clarus homo et eruditus,' VII. 14; 'gravissimus vir,' VII. 10; 'inter scriptores celeberrimus homo,' XII. 25) and *Comento* (I. 352, 353, 406; II. 184). (See Hortis, *Opere Latine del Boccaccio*, pp. 433-4.) — ² Verona, not Como, was commonly regarded in the Middle Ages as the birthplace of Pliny (cf. III. 197); thus Petrarch speaks of him as 'Plinius Secundus Veronensis' (*Res Mem. I. 2*), 'vicinus noster Veronensis' (*Rem. I. 64*), 'Plinio Veronese' (*Trionf. della Fama*, III. 42), etc. (See Nolhac, *op. cit.*, pp. 269, 271.)

Plotinus,¹ neo-Platonic philosopher (circ. A.D. 203-269), III. 35, 436; V. 436.

¹ Benvenuto's knowledge of Plotinus was perhaps derived from St. Augustine, who frequently quotes him, especially in the *De Civitate Dei*. Petrarch, who styles Plotinus 'ingens Platonicus' (*Remed. II. 114*), several times quotes him. (See Nolhac, *Pétrarque et l'humanisme*, p. 331.)

Plutarcus, Plutarch, Greek historian and moralist (fl. circ. A.D. 80), I. 178; IV. 361; 'Plutarcus philosophus, magister Trajani imperatoris,' I. 178²; his *Parallila* or *Comparationes*, I. 178.

¹ Cf. Petrarch, *Fam. XXIV. 5*. Nolhac (p. 314) states that Petrarch knew nothing of Plutarch save the apocryphal *Institutio Trajanii*, but this reference seems undoubtedly to the *Parallel Lives*, which are quoted by Benvenuto by name (I. 178). — ² The notion that Plutarch was tutor of the Emperor Trajan is due to an apocryphal letter of Plutarch to Trajan, known also as *Institutio Trajanii*, which is quoted in the *Policraticus* (V. 1-2) of John of Salisbury; it is several times quoted by Petrarch (*Remed. I. 81*; *Fam. XVIII. 16*; *XXIV. 5*; *XXIV. 7*).

Policraticus. [Johannes Anglicus.]

Pollio, Roman poet, orator, and historian (Caius Asinius Pollio, b.c. 76-A.D. 4), IV. 306.

Pomponius Mela,¹ Roman geographer, author of the *De Situ Orbis*, otherwise known as *Chorographia* (fl. circ. A.D. 40), I. 196 (*Chor. I. 63*); II. 83 (*Chor. I. 88*), 142² (*Chor. II. 123*), 288 (*Chor. I. 27*); III. 339; V. 16 (*Chor. II. 77 ff.*).

¹ Pomponius Mela is frequently quoted by Petrarch (see Nolhac, *Pétrarque et l'humanisme*, p. 301, n. 8), and is largely utilized by Boccaccio, especially in his *De Montibus*, etc. (See Hortis, *Opere Latine del Boccaccio*, pp. 251 ff.; and *Accenni alle Scienze Naturali nelle Opere del Boccaccio*, pp. 71 ff.) Boccaccio quotes him several times in his *Comento* (I. 98, 138, 386; II. 184, 204, 368), where he refers to his work under the title *Cosmografia*. — ² 'Chalari,' called by Mela 'Caralis.'

Priscianus, Priscian, Latin grammarian, author of the *Institutiones Grammaticae* (Priscianus Caesiensis, fl. circ. A.D. 500), I. 522¹; III. 197; V. 435.

¹ Benvenuto, perhaps by a confusion of Priscian with Priscillian, the heretical Bishop of Avila, says of the grammarian, 'monarchus fuit et apostatavit.'

Proba, Falconia Proba, a Christian poetess of uncertain name, place, and family, who is supposed to have lived about the beginning of Cent. V.; her only extant work is the *Centones Virgiliani*, in which she uses Virgil's words to tell the events of the Bible from the Creation to the Ascension, IV. 32.¹

¹ Benvenuto here, following Boccaccio, who in his *De Claris Mulieribus* devotes a chapter to Proba (Cap. 95), credits Proba with the authorship of the *Homerocentones*, which were in reality the work of Eudoxia, wife of the Emperor Theodosius II.

Pronapides,¹ ancient Greek poet, native of Athens, according to Diodorus Siculus, the tutor of Homer; 'magister Homeri,' IV. 306; V. 133.

¹ Benvenuto's acquaintance with Pronapides was no doubt derived from Boccaccio, who mentions him four times in his *Commento sopra la Divina Commedia* (I. 168, 270, 321; II. 177) and frequently in his *De Genealogia Deorum*. Boccaccio quotes him on the authority of 'Theodontius,' and refers to a poem of his entitled *Protocosmos*.

Propertius,¹ Latin elegiac poet (Sextus Aurelius Propertius, fl. circ. B.C. 30), III. 196,² 197.

¹ Propertius was known to Petrarch, who possessed a ms. (see Nolhac, *L'ätzarque et l'humanisme*, pp. 75 ff.), and to Boccaccio (*Geneal. Deor.* XIV. 16). — ² The distich here quoted is taken from Donatus' *Vita Virgili*.

Proprietatibus Rerum, De. [Bartholomaeus Anglicus.]

Ptholomaeus. [Ptolomeus.]

Ptolemaeus, Ptolemy the astronomer (Claudius Ptolemaeus, fl. circ. A.D. 150), I. 180-1, 263, 520; III. 137¹; IV. 311, 349; V. 34.

¹ 'Ptolomeus in principio sui quadripartiti,' i.e. the *Tetrabiblon* or *Quadripartitum de Apotelesmatibus et Judicis Astrorum*, in four books.

Pythagoras, Greek philosopher¹ (B.C. 582-circ. 506), III. 4; IV. 306, 321, 322, 388; V. 52.

¹ Benvenuto's 'quotations' from Pythagoras are derived at secondhand from Chalcidius (the translator of Plato's *Timaeus*), Aristotle, Cicero, etc.

Q

Quintilianus,¹ Roman rhetorician (M. Fabius Quintilianus, circ. A.D. 40-115), I. 178, 179; V. 245; 'Quintilianus orator,' I. 178; his *De Institutione Oratoria*,² I. 178; *Liber de Causis*,³ V. 282.

¹ The complete text of Quintilian was discovered by Poggio at the monastery of St. Gall in Switzerland in 1416, during the Council of Constance. Petrarch possessed an incomplete ms., which was given to him by Lapo da Castiglionchio in 1350; this is the one to which he refers in his Epistle to Quintilian (*Fam. XXIV. 7*): 'Oratoriarum Institutionum liber heu' disceptus et lacer venit ad manus meas.' (Cf. Nolhac, *op. cit.* pp. 281-289). — ² Bk. IX. — ³ This work is also mentioned by Petrarch in the above-quoted Epistle to Quintilian, where he refers to it as 'liber quem de Causis edidisti.' Nolhac identifies it, not with the *De Causis Corruptae Eloquentiae* or *Dialogus de Oratoribus* (often attributed to Quintilian, but more probably the work of Tacitus), which was not discovered until the fifteenth century, but with the spurious *Declamationes*, which in some mss. are entitled *De Civilibus Causis* (*op. cit.* p. 282).

Quintus Curtius. [Curtius, Quintus.]

R

Rabanus, doctor of the Church¹ (Hrabanus Maurus Magnentius, circ. 766–856), IV. 230, 307.

¹ Rabanus is freely quoted by Boccaccio in his *Commento* (I. 390–2, 405–6) and *De Genealogia Deorum* (I. 8; V. 2; VIII. 6; IX. 1; XII. 70).

Raynaldus Veronensis, Veronese poet, V. 198.¹

¹ Benvenuto here quotes a couple of lines from an epitaph on Can Grande written by 'Raynaldus poetista Veronensis.' I can find no mention of him elsewhere.

Remigius, Rémi de St. Germain d'Auxerre (Remigius Antissiodorensis, fl. circ. A.D. 880); his commentary on the *De Nuptiis of Martianus Capella*, III. 6; his commentary on Aelius Donatus, the grammarian,¹ V. 90.

¹ See Migne, *Patrol. Lat.* CXXXI. 49.

Richardus de Sancto Victore, Richard of St. Victor, scholastic philosopher and mystic (d. 1173), V. 46.

Ricobaldus Ferrarensis, Riccobaldo da Ferrara, chronicler (fl. circ. 1300), I. 412¹; V. 166.²

¹ 'Magnus chronicista.' — ² 'Ricobaldus Ferrarensis in sua Chronica.'

Rodericus archiepiscopus toletanus, Rodrigo, Archbishop of Toledo, Spanish chronicler (d. 1247); his *Chronica de gestis Hispaniacis*,¹ II. 233.

¹ The chronicle of Rodrigo, together with that of Lucas, Bishop of Tuy (d. 1250), forms the basis of the *Cronica General de España* (see Ticknor, *Hist. Span. Lit.* I. 144).

Rufinus. [Rufinus.]

Rufinus, of Aquileia (Tyrannius Rufinus, circ. 345–410), the translator of Origen and Eusebius, and friend of St. Jerome, IV. 15,¹ 230.²

¹ Coupled as an historian with St. Augustine, St. Jerome, and Orosius. Benvenuto here apparently is alluding to the translation of Josephus attributed to Rufinus. — ² 'Ruffinus.'

S

Salustius,¹ Sallust, Roman historian (Caius Sallustius Crispus, n.c. 86–34), II. 223 (*Bell. Cat.* 57. § 1), 228² (*Bell. Cat.* 61. §§ 1–3); III. 39 (*Bell. Cat.* 54. § 6), 196, 323 (*Bell. Cat.* 1. § 1); IV. 283,³ 434 (*Bell. Cat.* 36. § 1, 60. § 7); V. 52⁴ (*Bell. Cat.* 2. § 8), 489 (*Bell. Jug.* 17. § 3).

¹ Sallust was widely known in the Middle Ages. Brunetto Latino utilised him largely in his *Tresor* (see Chabaille, p. 715). Dante, oddly enough, never mentions him, and hardly appears to have read him. The reference to Cicero as 'nuovo cittadino' and to Catilina in the *Convivio* (IV. 5, ll. 173–5) is perhaps a reminiscence of *Bell. Cat.* 23. § 6. Petrarch constantly quotes Sallust (see Nolhac, *Pétrarque et l'humanisme*, pp. 246–7); Boccaccio comparatively seldom (see Hortis, *Opere Latine del Boccaccio*, p. 415). — ² 'Salustius, nobilis et veridicus historicus'; Petrarch calls him 'nobilis veritatis historicus.' — ³ The statement here attributed to Sallust, that Tigris and Euphrates spring from the same source, which is repeated by several mediaeval writers, is not to be found in any of Sallust's extant works. Tozer (*Hist. Anc. Geog.* p. 272) says: 'As to the passage in Sallust . . . though we are not told in what part of his works it occurred, yet, as that writer composed a history of the campaigns of Lucullus in Asia, which was partly carried on in Armenia, it seems probable that it was introduced in this.' Benvenuto's authority was probably Isidore of Seville, who says: 'Salustius autor certissimus asserit Tygrim et Euphratem uno fonte manare in Armenia' (*Orig.* XIII. 21). Isidore's statement was copied both by Brunetto Latino: 'Salustes dit que Tigres et Euprates issent en Hermenice de une meisme fontaine' (*Tresor*, I. 123); and by Roger Bacon (*Opus Majus*, IV. *Geographia*). See the articles *Eufrate* and *Tigri* in my *Dante Dictionary*. — ⁴ For 'sed multi mortales' Benvenuto (or his editor) reads 'sed morti mortales.'

Sappho, Greek lyric poetess (fl. circ. B.C. 600), IV. 76.¹

¹ Benvenuto's knowledge of Sappho was doubtless derived from Macrobius (*Sat.* V. 21. § 6) and from Ovid's 'Epistola Sapphus Phaoni' (*Her.* XV).

Secundus philosophus, Athenian sophist of the time of Hadrian (A.D. 117-138), reputed author of a collection of *Sententiae*, which are frequently quoted by mediaeval writers,¹ I. 279.²

¹ By Vincent of Beauvais, for example, in his *Speculum Historiale* (X. 70-71), by the author (supposed by some to be Brunetto Latino) of the *Fiore di Filosofi*, and by Bartolomeo da San Concordio in his *Ammaestramenti degli Antichi*. (For an account of the mss. and editions of the *Sententiae*, see Fabricius, *Bibl. Graec.* I. 866-70). — ² Benvenuto here says: 'navis est avis lignea, domus sine fundamento, ut ait Secundus philosophus.' This *sententia* is not included among those given by the writers mentioned in the preceding note. For 'Secundus philosophus' here, there is another reading 'sanctus philosophus.'

Sedulius, Christian poet (fl. Cent. V.), IV. 230, 307.¹

¹ In the two passages Benvenuto evidently had in mind what Boccaccio says in the *De Genealogia Deorum* (XIV. 22).

Seneca,¹ Roman philosopher and poet (Lucius Annaeus Seneca, B.C. 4-A.D. 65), I. 104, 177-9, 179-80,² 281, 324, 333,³ 440, 520; II. 72, 276, 420, 421, 453, 471; III. 18, 21, 32, 34, 84, 86, 275, 321, 381, 426, 435, 464, (482), 522; IV. 29,⁴ 34, 35, 44, 45, 116, 180,⁵ 248, 278, 369, 446, 490; V. 50, 191, 521; his *liber tragœdiarum*, II. 72, 276, 420, 471; V. 521; his *Hercules Furens* ('tragoedia prima'), I. 104; II. 421; V. 50; his *Hecuba* or *Troades* ('tragoedia quae dicitur Troas'), II. 453; his *Hippolytus* or *Phaedra*, IV. 116; V. 191; his *Declamationes* or *Controversiae*,⁶ I. 324; III. 21; his *Epistolæ ad Lucilium*, III. 18, 84, 86; IV. 490; his *De Beneficiis*, III. 321; his *De Ira*, III. 426, 464; his *Quæstiones Naturales*, IV. 278.

Benvenuto, like most mediaeval writers, regarded Seneca the philosopher as distinct from the author of the tragedies: on the other hand the philosopher was credited with the authorship of the *Declamationes* or *Controversiae*, which were written by his father, Marcus Annaeus Seneca, the rhetorician. (See my article on 'Seneca Morale' in *Giorn. Stor. Lett. Ital.* XXXV. 334-8.) — ² Benvenuto here discusses the question as to the identity or not of 'Seneca moralis' and 'Seneca tragœdius.' (See note 1.) — ³ 'Seneca moralis.' — ⁴ 'Seneca tragœdius.' — ⁵ Discussion of the question as to the two Senecas. (See notes 1, 2.) — ⁶ The *Declamationes* here attributed to Seneca the philosopher were actually written by his father, M. Annaeus Seneca. (See note 1.)

Servius, the commentator on Virgil (Servius Maurus, or Marius, Honoratus, fl. circ. A.D. 400), I. 48 (on *Aen.* I. 242).

Sidonius, Caius Sollius Apollinaris Sidonius, Bishop of Clermont, commonly known as (Saint) Sidonius Apollinaris (A.D. 431-489), I. 180¹; V. 472.

¹ 'Sidonius in quadam suo libro metrico'; Benvenuto here quotes the opinion of Sidonius that Seneca the philosopher and Seneca the tragic writer were two distinct persons [SENeca]. This reference to Sidonius is taken from a letter of Coluccio Salutati to Tancredo Vergiolesi in which the Seneca question is discussed, and which was borrowed by Benvenuto from Coluccio for the purpose of his note on Seneca. (See Novati, *Epistolario di Coluccio Salutati*, I. 154, and 170, note 2.)

Simonides,¹ Greek lyric poet (B.C. 556-467), I. 18, 246²; IV. 37; 'poeta Graecus,' IV. 37.³

¹ Benvenuto gives Aristotle (I. 246) and Valerius Maximus and Pliny (IV. 37) as his authorities for what he says of Simonides. — ² From Aristotle, *Rhet.* II. 16: 'Unde a Simonide quoque de divitiis ac sapientibus ad Hieronis uxorem dictum est, cum interrogasset utrum melius esse divitem sapientem. Sapientes, inquit, in divitum januis video. Ad haec quoniam dignos se arbitrantur

principatu. Ea enim habent quorum gratia dignum putant se caeteris dominari.'—³ Benvenuto here states that Simonides died of joy on hearing that he had gained the prize for tragedy. He has mistakenly applied to Simonides the story told of the death of Sophocles by Valerius Maximus (*Mem.* IX. 12. Ext. 5). Boccaccio (*Comento*, II. 17-18) tells the story (from Cicero, *De Divinatione*, I. 27) of how Simonides was saved from drowning by means of a dream.

Solinus, Latin writer on natural history, etc. (Caius Julius Solinus, perh. circ. A.D. 250), II. 204, 206.¹

¹ 'Solinus de mirabilibus mundi' (XXVII. 29), quoted at second hand from Albertus Magnus *De Animalibus* (XXV.). The more usual title of Solinus' work is *Collectanea Rerum Memorabiliarum*, but it is quoted under the former title also by Boccaccio (e.g. *Geneal. Deor.* V. 12; *Comento*, I. 392). Solinus was largely utilised by Brunetto Latino in his *Tresor* (see my article *Brunetto Latino's obligations to Solinus*, in *Romania*, XXIII. 62-77); he plays the part of guide in Fazio degli Uberti's *Dittamondo*. His work is frequently quoted both by Petrarch and by Boccaccio. (See Nolhac, *Pétrarque et l'humanisme*, p. 302; Hortis, *Opere Latine del Boccaccio*, p. 434.)

Sophocles, Greek tragic poet (B.C. 495-406), IV. 37,¹ 306.

¹ Sophocles, and the other Greek poets here named, are all mentioned by Macrobius in the *Saturnalia* (e.g. V. 19. §§ 9-11, 21. § 6). Petrarch, who in his *Res Memoranda* tells a story of Sophocles at second hand from Valerius Maximus (VIII. 7. Ext. § 12), commissioned the Calabrian Greek, Leontius Pilatus, to bring him mss. of Sophocles and Euripides from Constantinople (*Sen.* VI. 1), but it does not appear that he ever received them. Boccaccio mentions Sophocles, together with Aeschylus, Euripides, and Simonides, in his *Comento* (II. 427).

Soranus, Valerius. [Valerius Soranus.]

Statius,¹ Roman poet (Publius Papinius Statius, circ. A.D. 61-96), I. 18, 104, 321, 476, 477, 478, 479; II. 19, 70, 72, 74, 77, 78, 83, 87, 276, 489, 517, 518, 520; III. 77, 253, 485; IV. 15, 16, 25, 27, 29, 130, 274, 364; his *Thebaid*, quoted, *in prohemio sui Thebaidos*, IV. 16; *in Majori*,² I. 104; II. 72, 77; III. 77; IV. 29; *in suo Thebaidos*, II. 276; *in Thebaidos*, II. 489; *in primo Thebaidos*, IV. 274; *in II. Thebaidos*, II. 517; *in III. Thebaidos*, I. 476; *in V. sui Majoris*, II. 19; *in V. Majoris*, IV. 130; *in VII. II. S3*; *in VII. Thebaidos*, II. 70; *in VII. II. 518*; *in libro VIII*, II. 520; *in X. I. 477*; *in X. Thebaidos*, IV. 364; *in XII et ultimo Thebaidos*, II. 78; his *Achilleid*, quoted, *in prohemio Achilleidos*,³ IV. 16; *in suo Minoris, quod dicitur Achilleida*, III. 253; *in primo Achilleidos*, II. 87.

¹ Benvenuto (IV. 15), like Dante (*Purg.* XXI. 89), Petrarch (*Rem.* II. 125, *Op.* 214; *Contra Gallum*, *Op.* 108), Boccaccio (*Amorosa Visione*, V. 34), Chaucer (*House of Fame*, III. 370), and most mediaeval writers, thought that Statius was a native of Toulouse. The mistake arose through a confusion of Statius the poet (who was actually born at Naples) with Statius Surculus or Ursulus, a rhetorician of Toulouse, who is mentioned by St. Jerome. (See Hortis, *Studi sulle Opere Latine di Boccaccio*, p. 408; Nolhac, *Pétrarque et l'humanisme*, p. 162; Cochin, *Lettres de F. Nelli à Pétrarque*, pp. 285-7.)—² That is, in the *Thebaid*, this being its longest poem. Similarly Ovid's *Metamorphoses* is spoken of as *Major*, and the *De Raptu Proserpinæ* of Claudian is spoken of as *Minor* [*Claudianus*: *Ovidius*].—³ Benvenuto here combats the opinion, — which was certainly held by Dante (*Purg.* XXI. 92-3) in spite of Benvenuto's quibble, — that the *Achilleid* was left unfinished. The question aroused some interest in the Middle Ages; thus we find Francesco Nelli writing in 1362 (*Epf.* XXVIII. ed. Cochin) to Petrarch to ask his opinion, which, though not recorded in reply to this letter, is given elsewhere (*Sen.* XI. 17. *Op.* 895) to the effect that the poem was complete, an opinion which was shared by Nelli and by Forese de' Donati. (See Nolhac, *op. cit.*, p. 165.)

Suetonius,¹ Roman historian, author of the *Vitae duodecim Caesarum* (Caius Suetonius Tranquillus, b. circ. A.D. 70), I. 48, 159 (*Vit.* VI. § 52), 162, 163 (*Vit.* I.

§ 45), 225 (*Vit.* VI. § 27), (228)² (*Vit.* III. § 42), (250-1)³ (*Vit.* IV. § 41), (288)⁴ (*Vit.* VII. § 17), 440 (*Vit.* VI. § 35), 459 (*Vit.* VI. § 38); II. (326) (*Vit.* I. § 77)⁵, 372 (*Vit.* I. § 29), 379 (*Vit.* VIII. § 1), 391, (460)⁶ (*Vit.* II. § 90), 559-60 (*Vit.* I. §§ 80-9); III. 79 (*Vit.* VI. § 49), 188 (*Vit.* I. § 28), 272 (*Vit.* I. § 54), 392 (*Vit.* I. §§ 31-2), 486 (*Vit.* I. § 35), 487 (*Vit.* I. § 57); IV. 14, (33)⁷ (*Vit.* VIII. §§ 19, 3, 22, 13, 14), (55)⁸ (*Vit.* VIII. § 18), 128 (*Vit.* I. §§ 49-52), 156, 198 (*Vit.* II. §§ 80, 22), 363 (*Vit.* I. § 47), 440, 445 (*Vit.* I. §§ 55-6), (446)⁹ (*Vit.* I. §§ 50, 52); V. 16 (*Vit.* I. § 35), 472 (*Vit.* VI. § 31).

¹ Suetonius was a favourite author in the Middle Ages; he is quoted, for instance, more than thirty times by John of Salisbury in the *Policraticus* (see Schaarshmidt, *Johannes Saresberiensis*, p. 89, n. 4), frequently by Petrarch in the *Res Memoranda* and elsewhere (see Nolhac, *Pétrarque et l'humanisme*, pp. 243-4), and by Boccaccio in his *De Casibus Virorum Illustrium*, and in his *Comento* (I. 215, 350, 353). Benvenuto only twice in his *Commentum* speaks of Suetonius as 'Suetonius Tranquillus' (viz. I. 440; III. 487). He seems to have been under the impression that there were two writers of the name of Suetonius, one the author of the *Vita duodecim Caesarum*, the other the author of a history of the wars of Julius Caesar. This latter, whom he regarded as the elder, he refers to as 'Suetonius major de bello civili' (V. 16), and elsewhere (IV. 440) he says 'alter Suetonius fecit satis magnum librum de ista materia' (i.e. Caesar's wars). In his *Romuleon* he constantly (e.g. Lib. VIII. Capp. 3, 4, 5, 7, 9, 13, ff.) gives Suetonius as his authority when he is really quoting Caesar's *Commentaries*. In one place (*Romuleon*, VIII. 26; Vol. II. p. 255, ed. Guatteri) he actually quotes Caesar as 'Suetonius de duodecim Caesaribus.' Elsewhere (Vol. II. p. 303) he makes Suetonius the author of the *De Bello Alexandrino* and the *De Bello Africano*. This mistake is the more curious in that Benvenuto himself in his *Commentum* (IV. 445) quotes the statement of Suetonius (I. § 56) that Caesar wrote an account of his own wars. This confusion, which seems not to have been confined to Benvenuto, is supposed by Hortis (*Opere Latine del Boccaccio*, pp. 332 ff.) to have originated with Orosius, who in his *Historia aduersus Paganos* (VI. 7. §§ 1, 2) says: 'Anno ab urbe condita DCXCIIII C. Caesare et L. Bibulo coausilibus lege Vatinia Caesar tres provinciae cum legionibus septem in quinquennium datae Gallia Transalpina et Cisalpina et Illyricus; Galliam Comatam postea Senatus adjectit. Hanc historiam Suetonius Tranquillus plenissime explicuit, cuius nos competentes portiunculas decerpsumus.' Orosius then proceeds to give a long account of Caesar's doings which is simply compiled from the *Commentaries*. —² Claudius Tiberius Nero. —³ Caligula. —⁴ Vitellius. —⁵ Sylla. —⁶ Augustus. —⁷ Domitian. —⁸ Domitian. —⁹ Julius Caesar and Cleopatra.

T

Tacitus, Cornelius,¹ Roman historian (circ. A.D. 60-120), I. 152, 179, 201, 440; IV. 258.

¹ Tacitus was unknown to Petrarch; Boccaccio was acquainted certainly with books XIV.-XVI. of the *Annales*, and books II.-III. of the *Historiae*. (See Nolhac, *Boccace et Tacite*). Benvenuto, whose knowledge of Tacitus was probably derived from Boccaccio, refers only to *Annales* XV., except in one case (I. 201), where his reference appears to be an error. Tacitus is quoted by Boccaccio in his *Comento* (I. 333, 397, 400, 402), whence Benvenuto's references were apparently derived, and in his *De Genealogia Deorum*, and is utilised in the *De Claris Mulieribus*. (See Hortis, *Opere Latine del Boccaccio*, pp. 425-6.) Benvenuto refers to Tacitus also in his *Liberus Augustalis* in the life of Claudius Caesar.

Terentius,¹ Terence, Roman comedian (P. Terentius Afer, circ. B.C. 190-159), I. 47; II. 28; IV. 35; his *Eunuchus* ('secunda comoedia quae intitulatur Eunuchus'), II. 28.

¹ All the six plays of Terence were known in Benvenuto's day. Petrarch was acquainted with them and quotes them some thirty times (Nolhac, *Pétrarque et l'humanisme*, pp. 154, 157). Boccaccio (*Comento*, I. 134) asserts that Christ quoted Terence to St. Paul, and regards this as a proof

that poetry is not *cibus diaboli*:—‘Non Cristo medesimo incontrò a Paolo, abbatuto dalla sua potenza in terra, usò il verso di Terenzio cioè: *Durum est tibi contra stimulum calcitrare!* Ma sia di lungi da me che io creda, Cristo queste parole, quantunque molto davanti fosse, da Terenzio prendesse; assai mi basta a confermare la mia intenzione, il nostro Signore aver voluto alcuna volta usare la parola e la sentenza prolatà già per la bocca di Terenzio, acciocchè egli appaia che del tutto i versi de’ poeti non sono cibo del diavolo.’ The phrase ‘adversus stimulum calces’ occurs in the *Phormio* (I. 2. 28).

Themistius, Greek philosopher and rhetorician (fl. circ. A.D. 380), I. 183¹; IV. 106.

¹ ‘Themistius primus commentator Aristotelis.’ A Latin translation of the commentaries of Themistius existed at an early date, made not direct from the Greek but through the medium of the Arabic. (See Jourdain, *Traductions Latines d’Aristote*, pp. 166, 405.)

Theophrastus, Greek philosopher (d. B.C. 278), I. 517.¹

¹ Theophrastus’ saying, here referred to, as to the shortness of human life is taken by Benvenuto (without acknowledgment) direct from Cicero, *Tusc. Disp.*, III. 28: ‘Theophrastus autem moriens accusasse naturam dicitur, quod cervis et cornicibus vitam diutinam, quorum id nihil interesseret, hominibus, quorum maxime interfuisset, tam exigua vitam dedisset.’

Tholomaeus, Tolo-, [Ptolomaeus].

Thomas de Aquino, St. Thomas Aquinas (1225–1274), I. 262; III. 91, 300, 303; V. 34, 41, 421, 428, 430, 461, 472; his *Contra Gentiles*, V. 428.

Trogus Pompeius, Roman historian, author of the lost *Historiae Philippicae*, of which an abridgment by Justin has been preserved (circ. B.C. 20), I. 195; III. 62, 311,¹ 339; IV. 298. [Justinus.]

¹ Benvenuto here states that Trogus was contemporary with Augustus, a fact which may be gathered from Justin, XLIII. 5. §§ 11, 12. There is an interesting mention of Trogus in the *De Civitate Dei* of St. Augustine (IV. 6), to which reference is made by Petrarch (*Contra Gall.*, Op. 1080, ed. 1581). Boccaccio mentions Trogus once only in his *Commento* (I. 357), in connection with Justin.

Turpinus archiepiscopus remensis, Turpin,¹ Archbishop of Rheims, traditional author of the *Historia Karoli Magni et Rotholandi*, II. 513; V. 213²; his chronicle (II. 456)³ (*Hist.* §§ 22–3); (II. 473)⁴ (*Hist.* § 17); II. 513 (*Hist.* § 21); V. 213 (*Hist.* § 20).

¹ Turpinus has been identified with Tilpinus, who was Archbishop of Rheims from about 753 to 800. (See Ward, *Catalogue of Romances in the Department of MSS. in the British Museum*, I. 546 ff.)—² By a blunder of the editor, or of the copyists, the text here reads *Tricipinus* instead of *Turpinus*.—³ The defeat of Roland at Roncesvalles.—⁴ The giant Ferracutus.

V

Valerius Maximus,¹ compiler of the *De Factis et Dictis Memorabilibus Libri IX* (circ. A.D. 25), I. 115, 165, 177; II. 72, 318; III. 25; V. 107²; ‘Valerius,’ I. 34, 46, 166, 170, 173, 180, 196, 207, 230, 317, 322, 386, 404, 409, 479, 514; II. 11, 22, 27, 75, 84, 93, 296, 327, 335, 341; III. 24, 31, 232, 284, 413; IV. 35, 37, 44, 124; V. 16, 114, 191, 348, 398, 448; his *Liber de Memorabilibus*,³ II. 296; quoted, I. 34 (*Mem.* VI. 9. *Ext.* 4); I. 115 (*Mem.* VIII. 14. *Ext.* 5); I. 165 (*Mem.* VI. 1. § 1); I. 166 (*Mem.* IV. 6. § 4); I. 173 (*Mem.* III. 3. *Ext.* 2); I. 174 (*Mem.* III. 3. *Ext.* 3); I. 177 (*Mem.* V. 3. § 4)⁴; I. 180 (*Mem.* VIII. 12. *Ext.* 1); I. 196 (*Mem.* IX. 3. *Ext.* 4); I. 207 (*Mem.* IX. 1. § 9); I. 230;

I. 317 (*Mem. VIII. 9. § 2*); I. 322 (*Mem. VIII. 9. Ext. 3*); I. 386 (*Mem. VIII. 11. Ext. 4*); I. 404; I. 409 (*Mem. I. 7. Ext. 6*); I. 514 (*Mem. IV. 5. Ext. 2*)⁶; II. 11 (*Mem. VIII. 14*); II. 22 (*Mem. IX. 10. Ext. 2*); II. 27⁶; II. 72 (*Mem. VIII. 15. Ext. 3*); II. 75 (*Mem. I. 1. § 1*); II. 84 (*Mem. II. 1. § 1*); II. 93 (*Mem. VIII. 7. Ext. 2, 3*); II. 296 (*Mem. IX. 2. Ext. 9*); II. 318 (*Mem. VII. 3. prol.*); II. 327 (*Mem. II. 8. § 7*); II. 335 (*Mem. IX. 3. Ext. 2*); II. 341 (*Mem. I. 8. Ext. 19*); III. 24, 25; III. 31 (*Mem. VI. 2. § 5*); III. 232 (*Mem. II. 1. § 3*); III. 284; III. 413 (*Mem. V. 1. Ext. 2*); IV. 44 (*Mem. II. 1. § 5*); IV. 124 (*Mem. VIII. 11. Ext. 4*); V. 16 (*Mem. II. 6. § 7*); V. 114 (*Mem. II. 6. § 12*); V. 191 (*Mem. V. 3. Ext. 3*; V. 6. *Ext. 2*); V. 348 (*Mem. I. 8*); V. 398 (*Mem. VIII. 11. Ext. 4*); V. 448; also (without mention of Valerius), III. 172 (*Mem. V. 10. Ext. 3*)⁷; III. 280 (*Mem. VIII. 11. Ext. 4*)⁸; III. 426 (*Mem. IV. 1. Ext. 2*)⁹; III. 455 (*Mem. VIII. 7. Ext. 4, 5, 8*; IX. 2. *Ext. 5*)¹⁰; IV. 37 (*Mem. IX. 12. Ext. 4*)¹¹; IV. 306 (*Mem. VIII. 14. § 1*)¹²; IV. 367 (*Mem. IV. 5. Ext. 1*)¹³.

¹ Petrarch possessed a ms. of Valerius Maximus, whom he quotes very frequently (Nolhac, *Pétrarque et l'humanisme*, p. 250). — ² Benvenuto wrote a commentary on Valerius Maximus (cf. IV. 35); in this passage he appears to refer to a rival commentator. His own work, which was completed between 1387 and 1388, and was dedicated to Niccolò II of Este, Benvenuto's patron at Ferrara, has not yet been printed. It appears from the following passage in a letter from Pier Paolo Vergerio (the biographer of Petrarch), written from Padua on June 17, 1390, to Ugo da Ferrara, shortly after Benvenuto's death, that it was uncertain at that time whether the commentary on Valerius had been completed: 'Fama erat quod super libro magni Valerii opus nulli priorum cessurum cudebat. Quod qui eventus exceperit dubium est. Creditur quod nondum in totam personam exuerat.' Two mss. of it have been preserved. (See Rossi-Cast, *Di Maestro Benvenuto da Imola, Commentatore Dantesco*, pp. 96, 146-7.) — ³ This is the only occasion where the work of Valerius is mentioned by name. — ⁴ Loosely quoted. — ⁵ The story of Demosthenes and the hariot, here referred by Benvenuto to Valerius, is not found in that author; it is told by Aulus Gellius (I. 8. §§ 5, 6), who was doubtless Benvenuto's authority. — ⁶ Anaxagoras. — ⁷ Praxiteles' Venus. — ⁸ Architas and Plato. — ⁹ Socrates, Democritus, and Carneades; Ptolemaeus Physcon (or Phyton, as Benvenuto and some mss. of Valerius read). — ¹⁰ Scipio and Ennius. — ¹¹ Euripides' death. — ¹² Scipio and Ennius. — ¹³ Spurinna.

Valerius Soranus, Roman poet (Quintius Valerius Soranus, fl. circ. B.C. 100), III. 327-8.¹

¹ Benvenuto here quotes the two hexameter lines of Soranus which have been preserved at second-hand from St. Augustine (*Civ. Dei*, VII. 9).

Varo. [Varro.]

Varro,¹ 'the most learned of the Romans' (Marcus Terentius Varro, B.C. 116-28), II. 84²; III. 197,³ 328,⁴ 432⁵; IV. 36,⁶ 293,⁷ 300,⁸ 306.

¹ Benvenuto's knowledge of Varro was derived from St. Augustine and from Macrobius. On Petrarch and Varro, see Nolhac, *Pétrarque et l'humanisme*, pp. 304-8; on Boccaccio and Varro, see Hortis, *Opere Latine del Boccaccio*, pp. 434-6. — ² From St. Augustine, *Civ. Dei*, XVIII. 9. — ³ *Civ. Dei*, III. 4; VI. 2. — ⁴ *Civ. Dei*, VII. 9. — ⁵ *Civ. Dei*, III. 4; VI. 2. — ⁶ From Petrarch, *Fam. XXIV. 5*. — ⁷ *Civ. Dei*, VI. 2; VII. 30. — ⁸ From Macrobius, *Sat. I. 18. § 4*.

Varus, Roman jurist (Publius Alfenus Varus, fl. circ. B.C. 40), III. 197¹; IV. 306.²

¹ Cf. Petrarch, *Remed. Utr. Fort.*, II. 125. — ² Benvenuto here speaks of Varus as 'Quintilius Varus,' and calls him a poet.

Vicentius Belvacensis, Vincent of Beauvais, the encyclopaedist (circ. 1190–circ. 1264); his *Speculum Historiale*, III. 38.¹

¹ Benvenuto here severely criticises Vincent of Beauvais for his inaccuracy: ‘Nota quod Vicentius Belvacensis in suo *Speculo Historiali*, quod fuit opus vere gallicum, scribit quod Cato Uticensis fecit libellum quo pueri scholastici utuntur; quod non solum est falsum sed impossibile, quia in illo libello fit mentio de Lucano, qui fuit tempore Neronis. Dicit etiam quod Cicero fons romanae eloquentiae fuit legatus Caesaris in Gallia, quod est similiter falsum, quia ille fuit Q. Cicero frater M. Ciceronis.’ (As to the latter point, cf. Nolhac, *Pétrarque et l'humanisme*, p. 191.)

[**Villani, Giovanni**¹], Florentine chronicler (d. 1348), I. 230–3, 347, 414–16, 453, 463, 513, 537, 540; II. 42, 46, 49, 50, 56, 114, 176–8, 220, 262–4, 302, 306–8, 314, 319–20, 341, 342, 346–50, 503, 506, 510, 511, 512, 525–6; III. 102–3, 105–7, 108–9, 207–8, 210–11, 213, 215, 216, 233, 316–17, 345, 383, 444–6, 528, 531–5; IV. 79, 377, 484, 489.

¹ Benvenuto does not mention Villani by name, but he made very considerable use of his chronicle, sometimes whole consecutive chapters of it being translated almost word for word. It will be found that most of the matter on the pages referred to above comes from Villani, though his accounts are occasionally supplemented from other sources.

Virgilius, Virgil, Roman poet (Publius Virgilius Maro, B.C. 70–19); his *Aeneid*,¹ I. 34, 45, 46, 49, 60, and *passim*; his *Elegies*, I. 46, 47, 51, 55, 56, etc., etc.; his *Georgics*, I. 51, 56, 156, etc., etc.

¹ On Benvenuto's declension of *Aeneis*, *Bucolica*, *Georgica*, see my note in *Giornale Storico della Letteratura Italiana*, XXXIV. 274.

Vitruvius, Roman architect (Marcus Vitruvius Pollio, fl. circ. B.C. 50); his *Liber de Architectura*, IV. 37.¹

¹ Vitruvius, who is apparently nowhere mentioned by Petrarch, is several times quoted by Boccaccio in his *De Genealogia Deorum* (III. 21; IV. 54; XII. 70), as well as in his *De Montibus*, etc. (See Hortis, *Opere latine del Boccaccio*, p. 434.) I have not been able to identify the passage about Homer, referred to here by Benvenuto. Perhaps he had in mind the description of Homer as ‘poëtarum parens philologiaeque omnis dux’ in Bk. VII. § 8.

W

Wilhelmus Durandus. [Guglielmus Durantes.]

Z

Zeno episcopus Veronensis, St. Zeno, Bishop of Verona (circ. 356–380),¹ author of various sermons and theological treatises; his *Liber de avaricia*, I. 256.

¹ See Tiraboschi, *Storia della Letteratura Italiana*, II. 600–1. An edition of St. Zeno's works was published at Verona in 1739; and an Italian translation, by Dionisi, appeared at the same place in 1784.

APPENDIX.

BENVENUTO DA IMOLA AND THE *ILIAD* AND *ODYSSEY*.¹

ONE of the striking features of the commentary of Benvenuto da Imola on the *Divina Commedia* is the frequency of his references to Homer. During the Middle Ages, down to about the middle of the fourteenth century, the Homeric poems were practically unknown to western Europe. The *Iliad* was accessible — the term is hardly appropriate — only in the miserable epitome in Latin hexameters, commonly known as *Pindarus Thebanus de bello Trojano*, in which the twenty-four books of the original are condensed into a little more than a thousand lines.² A few passages both from the *Iliad* and the *Odyssey* were known to mediaeval writers through the medium of Cicero, and of the Latin translations of Aristotle, in certain of whose works Homer is quoted pretty frequently. Thus Dante, who quotes Homer six times (the *Iliad* four times, and the *Odyssey* twice), got all his quotations save one from Aristotle; viz. *Iliad*, XXIV, 258–9, quoted in the *Vita Nuova* (§ 2, ll. 51–2³), the *Convivio* (IV, 20, l. 37), and the *De Monarchia* (II, 3, l. 55) from *Ethics*, VII, 1; — *Iliad*, 11, 204, quoted in the *De Monarchia* (I, 10, ll. 29–31), from *Metaphysics*, XII, 10; — and *Odyssey*, IX, 114, quoted in the *De Monarchia* (I, 5, ll. 34–6), from *Politics*, I, 2; the remaining passage, *Odyssey*, I, 1, quoted

¹ Reprinted from *Romania*, xxix, 403–415.

² Actually 1069 lines, which are distributed into eight books of very unequal length, the fifth and seventh books containing respectively only 26 and 55 lines each, while the eighth book contains 331 lines. This epitome, which was also known as *Homerus Latinus* or *Homerus de bello Trojano*, was several times printed in the fifteenth century, viz. at Venice, without date, but probably 1477 (*Proctor* 4264); at Parma, in 1492 (*Proctor* 6866); at Paris, in 1499 (*Proctor* 8327); it was also twice printed at Fano at the beginning of the sixteenth century, viz. in 1505 and 1515. There are four mss. of the work in the British Museum, viz. *Egerton* 2630; *Harl.* 2582; *Harl.* 2560; and *Add.* 15,601 (which is incomplete). Cf. Joly, *Benoit de Sainte-More et le Roman de Troie*, pp. 151–4. Owing to an acrostic (*Italicus*) in the first eight lines of the poem, some have thought that the author was Silius Italicus. Cf. Novati, *Epistolario di Coluccio Salutati*, III, 274, n. 3.

³ The line-references are to the text of the Oxford Dante.

in the *Vita Nuova* (§ 25, ll. 90–3), comes from the *Ars Poetica* of Horace (ll. 141–2).

Benvenuto da Imola, whose commentary on the *Divina Commedia* was completed in the year 1380 or perhaps a little later,¹ quotes the *Iliad* and *Odyssey* no less than twenty-eight times.² The question as to how he obtained his knowledge of them—he certainly was totally ignorant of Greek,³ so that he could not have read them in the original,—is one of considerable interest. In Benvenuto's day, thanks to the untiring exertions of Petrarch and Boccaccio, a complete Latin translation of both the *Iliad*

¹ The date of the completion of the final draft of Benvenuto's commentary is fixed at about the year 1380 from internal evidence, the latest reference to contemporary events being, as is usually alleged, to the destruction of the Castle of Sant' Angelo at Rome in 1379, during the contest between the partisans of Pope Urban VI, and those of his rival, Cardinal Robert of Geneva, who became anti-Pope under the title of Clement VII (vol. II, pp. 8, 53). There is, however, another allusion in the commentary, which seems to have escaped the notice of Benvenuto's biographers, and which may possibly point to a somewhat later date than the year 1380. This allusion occurs in the comment on the word *Cesare* in the first canto of the *Paradiso* (vol. IV, p. 305), where, after speaking of the triumphs of the old Roman Emperors, Benvenuto adds, by way of contrast, that "our present Emperor devotes himself to the cult of Father Bacchus" (*Noster vero imperator Liberum fatrem colit*). This seems, at first sight, to be a pointed reference to the intemperate habits of the Emperor Wenceslaus, which gained him the nickname of the "toper" or "wine bibber." In this case, unless we are to assume that Wenceslaus already within two years of his accession (in 1378) had become notorious for his drunken habits, of which there appears to be no evidence, we must suppose this part of the commentary to have been written later than 1380 by some years. I find, however, that in his *Libellus Augustalis*, which was certainly written within a year or two of the accession of Wenceslaus, Benvenuto uses a similar expression of the Emperor Charles IV (the father and predecessor of Wenceslaus), whom he describes as "Baccho immolans"—a reproach which appears to have been levelled at that emperor by Boccaccio also (see Cochin, *Etudes italiennes*, p. 110). The reference in the commentary, therefore, may very well be to the Emperor Charles IV, and not to his successor.

² Vol. I, pp. 26, 77, 124, 159; vol. II, pp. 70, 72, 77, 87, 88, 280, 282, 286–7, 288, 448, 467, 482; vol. III, pp. 38, 128, 239, 330, 339, 356, 460, 501; vol. IV, pp. 162, 364. His references to Homer altogether, including every mention of him, are seventy in number.

³ That Benvenuto knew no Greek is plainly evident from the absurd etymologies with which his commentary abounds; e.g. "Acheron dicitur *sine salute*, ab *a*, quod est *sine* et *chere*, quod est *Sal*e**" (vol. I, p. 123); "hypocrita interpretatur *desufex auratus*" (vol. II, p. 168); "Calliope a *chalo*, quod est *bonum*, et *phonos*, quod est *sonus*" (vol. III, p. 7); "pedagogus a *pedos*, quod est *fuer*, et *goge*, quod est *ducere*" (vol. III, p. 323); "geomantia dicitur a *geos*, quod est *terra*, et *mantis*, *divinatio*" (vol. III, p. 497); "ambrosia, quasi *aurosis*: *aurosis* enim graece dicitur *cibus vel esca*" (vol. IV, p. 89); "Euno*e*, sic dictum ab *eu*, quod est *bonum*, et *noys*, quod est *mens*" (vol. IV, p. 179); "Crisostomo interpretatur *os aureum*, nam *grisos* graece, *aurum* latine, et *stomox*, id est *os*" (vol. V, p. 89); and so on. These etymologies, of course, are not Benvenuto's own, but are taken for the most part from the *Vocabularium* of Papias, the *Magnae Derivationes* of Ugccione da Pisa, or the *Catholicon* of Giovanni da Genova.

and the *Odyssey* was in existence in Italy. The story of how this translation came to be made is as follows.¹

In the year 1353 Petrarch had made the acquaintance at Avignon of Nicolas Sigeros, who was present at the Papal Court as the envoy of the Greek Emperor, for the purpose of negotiating the projected union of the Greek and Latin Churches. In the following year Petrarch, to his great delight, received from Constantinople, through the good offices of Sigeros, who had returned thither, a ms. of the Homeric poems in the original Greek. His letter of thanks for this munificent gift, dated from Milan, has been preserved among the *Epistolae de rebus familiaribus*. "You have sent me," he writes to Sigeros, "from the confines of Europe a gift than which nothing could be more worthy of the donor, more gratifying to the recipient, or more noble in itself. Some make presents of gold and silver, others of gems and precious stones, others again of jewellery and goldsmith's work. You have given me Homer, and, what makes it the more precious, Homer pure and undefiled in his own tongue. Would, however, that the donor could have accompanied his gift! for, alas! your Homer has no voice for me, or rather I have no ears for him! Yet the mere sight of him rejoices me, and I often embrace him and sigh over him, and tell him how I long to hear him speak."²" Petrarch's ignorance of Greek, over which he laments in the above letter to Sigeros, caused Homer to remain a sealed book to him for several years after he had come into possession of this precious ms., during which time he eagerly sought for some means of procuring a Latin translation, whereby he might become acquainted with the contents of his treasure, even if only at second-hand. At last the wished-for opportunity presented itself. In the winter of 1358-9 he made the acquaintance at Padua of a Calabrian Greek,³ Leontius

¹ Cf. Hortis, *Studi sulle opere latine del Boccaccio*, pp. 502 ff.; and Nolhac, *Pétrarque et l'humanisme*, pp. 322-3, 339 ff.

² This letter, of which the above is a brief abstract, is printed by Fracassetti, *Francisci Petrarcae Epistolae de rebus familiaribus et variae*, vol. II, pp. 472-5 (*Lib. XVIII, Epist. ii*). Cf. Nolhac, *op. cit.*, p. 323.

³ Leontius, in order to pass as a pure Greek, gave himself out to be a native, not of Calabria, but of Thessaly, and Boccaccio consequently, not unwilling doubtless to enhance the value of the instruction he received from Leontius, frequently refers to him in his *Commento sopra la Divina Commedia* as "Leon Tessalo" (*Lez. XII*, vol. I, p. 319; *Lez. XIX*, vol. I, p. 467; *Lez. XXVI*, vol. II, p. 48; *Lez. XXIX*, vol. II, p. 83), or "Leone Tessalo" (*Lez. XVI*, vol. I, p. 394); similarly in his *De Genealogia Deorum* he calls him "Leontius Thessalus" (*Lib. VII, cap. 41*) or "Leontius Pilatus Thessalonicensis" (*Lib. XV, cap. 6*). Boccaccio, however, must have known that Leontius was a Calabrian, for Petrarch had told him as much in a letter which is printed among the *Epistolae rerum senilium*: "Leo noster vere Calaber, sed ut ipse vult Thessalus, quasi nobilior sit graecum esse quam italum; idem

(or Leo) Pilatus by name, whom he employed to make translations of certain passages from his ms. of Homer. Shortly after (at the beginning of 1360), Leontius, at the invitation of Boccaccio, went to Florence, where he was domiciled under Boccaccio's own roof, and here, at the instigation of Petrarch and at his charges,¹ he made a complete translation into Latin prose of the *Iliad* and the *Odyssey*, from a ms. which appears to have been purchased by Boccaccio for the purpose.² This translation, which was begun in 1360, at last came into Petrarch's hands in 1367, and was at once copied, under his superintendence, into two volumes which are still extant

tamen ut apud nos graecus sit, apud illos puto italus, quo scilicet utrobique peregrina nobilitetur origine" (*Lib. III, Epist. v*, Basle ed., p. 773). Salvini, misled by Boccaccio's calling Leontius "Leon Tessalo," in a note to *Lez. xxix* of the *Commento* (vol. II, p. 83), says: "Quest'era un Greco di Tessalonica." Leontius seems to have been a repulsive personage, and it is a proof of their devotion to letters, and their ardent thirst for a knowledge of Greek, that Petrarch and Boccaccio endured his presence as they did. Petrarch, in the above-quoted letter to Boccaccio, speaks of him as "magna bellua"; and Boccaccio, under whose roof at Florence he lived for three years while the translation of Homer was being made, describes him as follows in his list of the authorities utilised in the *Dc Genealogia Dcorum*: "Leontium Pilatum Thessalonicensem virum, et ut ipse asserit, praedicti Barlaeae auditorem, persaepe deduco; qui quidem aspectu horridus homo est, turpi facie, barba prolixa, et capillito nigro, et meditatione occupatus assidua, moribus incultus, nec satis urbanus homo . . . eum legentem Homerum, et mecum singulari amicitia conversantem ferè tribus annis audivi . . . illum in propriam domum suscepi, et diu hospitem habui (*Lib. XV, cap. 6. 7*). Cf. Hortis, *op. cit.*, pp. 502-3.

¹ Hortis (*op. cit.*, p. 508) says: "La prima versione completa d'Omero che, nell' Italia risorta alla classica letteratura, abbia veduto la luce, fu fatta per eccitamento di Francesco Petrarca, per opera di Leonzio Pilato, a spese di Giovanni Boccacci." Nolhac, however (*op. cit.*, p. 345, n. 2), contests this, and says it ought to be "per eccitamento e a spese di F. P." He reconciles the respective statements of Petrarch (*Sen. III, Epist. v*, Basle ed., p. 776) and Boccaccio (*Geneal. Dcor. XV, 7*), as to the expenses borne by each in the making of the translation, as follows: "Boccace a acquis de ses deniers le premier manuscrit d'Homère qui soit venu à Florence; Pétrarque a donné à Léon Pilate la rémunération nécessaire pour le travail exécuté à l'aide de ce manuscrit."

² See Nolhac, *op. cit.*, pp. 341-2, where he shows that it could not have been from Petrarch's ms. that the translation at Florence was made. It may be noted here that Boccaccio certainly possessed a ms. of Homer of his own, for he expressly mentions the fact in a passage of the *Dc Genealogia Dcorum*, where he justifies himself for having introduced Greek quotations into his work: "Seu hos, seu alios dicturos non dubito quoniam ostentationis gratia graeca carmina operi meo immiscuerim, quod satis adverto non ex charitatis somite emissum, quinimo uredine livoris impii impellente ex adusti cordis intrinseco haec emituntur obiectio, impie factum est. Ast ego profecto non commovebor opitulante Deo, sed more solito humili gradu in responsum ibo. Dico igitur, si nesciunt carpentes immeritum, insipidum est ex rivulis querere quod possis ex fonte percipere. *Eraní Homeri libri mihi, et adhuc sunt, ex quibus multa operi nostro accommoda sumpta sunt.*" (*Lib. XV, cap. 7.*) It is obvious from the context that the "Homeri libri" referred to were not the Latin translation of Leontius Pilatus, but the original Greek.

with marginal annotations in the poet's own handwriting.¹ Leontius, meanwhile, who had gone to Constantinople in search of other Greek mss., had met with a somewhat singular death at the beginning of this same year, having been struck by lightning during a storm in the Adriatic on his voyage back to Venice.²

This Latin translation of Homer was largely utilised by Boccaccio, both in his Latin works,³ and in his commentary on the *Divina Commedia*⁴; and there can be very little doubt that this same translation was, directly or indirectly, the source of Benvenuto da Imola's knowledge of Homer.

Benvenuto quotes the *Iliad* eight times, and the *Odyssey* twenty times⁵; but only in two instances does he quote with sufficient precision to make it possible to identify the version of which he made use. By means of these two instances, however, I am able to prove conclusively that this version is identical with that made by Leontius Pilatus. The first of these two quotations (vol. II, p. 88)⁶ comes from *Iliad*, I, 69-72 :

Homerus, primo Ilyados, dicit quod Calcas erat augur avium optimus, qui sciebat omnia praesentia, praeterita, et futura, . . . per divinationem quam sibi dederat Apollo.

¹ Hortis, *op. cit.*, p. 507, n. 4; Nolhac, *op. cit.*, p. 247. These two volumes are now in the Bibliothèque nationale (*Par.* 7880. 1, 2). Hortis (*op. cit.*, pp. 543-76) has printed the first book of the *Iliad* and the first book of the *Odyssey* from these mss. Nolhac (p. 349) gives good reasons for supposing that Petrarch was engaged upon the annotations to Homer at the time of his death, which took place in his study at Arquà on 18 July, 1374.

² The manner of his death is related by Petrarch in a letter to Boccaccio: "O male igitur, o pessime actum de Leone dicam nostro, cogit enim pietas atque ingens miseratio, sine stomacho jam de illo loqui, de quo pridem multa cum stomacho, mutatus est animus semper meus, cum illius hominis fortuna, quae cum misera fuerit, nunc horrenda est . . . O quid dicam, miserabilem, terrificamque rem audies. Jamque Bosphorum atque Propontidem, jamque Hellespontum, Aegaeumque, et Ionium, maria Graeca transiverat, jam Italicae telluris, ut augor, aspectu laetus dicerem, ni natura respueret: at equidem minus moestus, Adriacum sulcabit aequor, dum repente, mutata coeli facie pelagique, saeva tempestas exoritur, caeterisque ad sua munera effusis, Leo miser, malo affixus inhaeserat. Malo (inquam) vere, malorumque ultimo, quod per omne aeum multa perpresso, dura in finem fortuna servaverat. Horret calamus infelicitis amici casum promere: ad summam, inter multas et horrisonas coeli minas, iratus Juppiter telum torsit, quo disiectae antennae, incensaque carbasa in favillas abierte, et lambentibus malis flammis aethereis, cunctis stratis ac territis, solus ille noster periit — hic Leonis finis." (*Sen.* VI, *epist.* 1: Basle ed., pp. 806-7.)

³ Chiefly in the *De Genealogia Deorum*. See the list of passages given by Hortis (*op. cit.*, pp. 371-2); which is, however, far from being complete.

⁴ In the *Commento* the *Iliad* is quoted three times (*Lez.* xviii, vol. I, p. 462; *Lez.* xix, vol. I, p. 467; *Lez.* xxii, vol. I, p. 511), and the *Odyssey* three times (*Lez.* I, vol. I, p. 97; *Lez.* vii, vol. I, p. 201; *Lez.* xviii, vol. I, p. 466).

⁵ See above, p. 46, n. 2. The *Iliad* references are, vol. I, p. 26 (*Il.* xviii, 109-10); vol. I, p. 77 (*Il.* I, 1); vol. II, p. 87 (*Il.* II, 123-8); vol. II, p. 88 (*Il.* I, 68-73); vol. II, p. 280 (*Il.* v, 4); vol. II, p. 282 (*Il.* iv, 358); vol. III, p. 259 (*Il.* xxiv, 705-6); vol. III, p. 339 (*Il.* II, 690-1).

⁶ In the comment on *Inferno*, xx, 110.

The rendering of Leontius is as follows :

Calcas Thestorides augur avium valde optimus,
Qui sciebat queque presentia queque futura et preterita . . .
Quam divinationem hanc enim dedit sibi
Phebus Apollo.¹

The second quotation (vol. III, p. 128),² which is from *Odyssey*, XI, 298–300, is more convincing still, as it contains a mistranslation, which occurs also in the version of Leontius. Benvenuto, à propos of Castor and Pollux, says :

Homerus, XI Odysseae, introducit Ulyssem dicentem :
Et Ledam vidi Tyndari uxorem,
Quae sub Tyndareo fortissimos³ genuit filios,
Castorem equo bellicosum,⁴ pugillo bonum Pollucem.

Leontius Pilatus renders :

Et Ledam vidi Tyndarei uxorem,
Que sub Tyndareo fortes sensibus genuit filios,
Castorem equo bellicosum⁵ et pugillo bonum
Polydeucha'.⁶

Of Benvenuto's twenty quotations from the *Odyssey* no less than sixteen are from the eleventh book. The eleventh book of the *Odyssey*, of course, is that which contains the description of Ulysses' visit to Hades ; and this

¹ From Hortis, *op. cit.*, pp. 545–6. See above, p. 49, n. 1. The passage in the original is :

Κάλχας Θεστορίδης, οιωνοπόλων ὁχ' ἀριστος·
ὅς γέδη τὰ τ' ἔοντα, τὰ τ' ἐσσθμενα, πρό τ' ἔοντα, . . .
ἥν διὰ μαντοσύνην, τὴν οἱ πορε Φοῖβος Ἀπόλλων.

² In the comment on *Purgatorio*, iv, 61.

³ *Fortissimos* is no doubt a copyist's error for *fortes sensibus* (= κρατερόφρονε), for which it might easily be mistaken in mss., where *sensibus* would appear in the abbreviated form.

⁴ *Equo bellicosum* is meant to represent the Greek *ἰππόδαμον*, of which, of course, it is a misrendering, the Greek word meaning "tamer of steeds."

⁵ I am indebted to the kindness of M. Gaston Raynaud of the Bibliothèque Nationale for the transcript of this passage from ms. lat. 7880, 2 (fol. 83 r°), which, as has already been mentioned, is one of the two identical volumes into which the version of Leontius Pilatus was copied for Petrarch, and which contain his own annotations. See above, p. 49, n. 1. The passage in the original is :

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
ἥ β' ἵπτε Τυνδαρέψ κρατερόφρονε γείρατο παιδες,
Κάστορά δ' ἵππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα.

may perhaps be the reason why Benvenuto quotes almost exclusively from that book. But another explanation is possible. While the Latin translation of Homer by Leontius Pilatus was in progress at Florence, under Boccaccio's roof, Petrarch became impatient, and wrote to Boccaccio to send him at least that portion of the *Odyssey* which describes the adventures of Ulysses in the nether world.¹ In compliance with this request Boccaccio copied out the desired extract, and despatched it separately to Petrarch.² Now it is by no means improbable that, when later he became possessed of the whole of the Latin version of Homer, Petrarch may have placed this fragment from the eleventh book of the *Odyssey* at the disposal of Benvenuto, in whose commentary on the *Commedia* he took a warm interest, if we are to believe the evidence of Benvenuto himself. Writing to Petrarch in the spring of 1374, only a few weeks before the old poet was found dead among his books at Arquà—the death he had longed for,³—Benvenuto says: "You must know that last year I put the finishing touch to my commentary on Dante, about which you used so often to enquire. I will send you a copy of it as soon as I can find a safe messenger."⁴ From this reference to the commentary it is obvious that Petrarch was not only acquainted with the fact that Benvenuto was engaged upon it, but that he also encouraged him in his task. That Benvenuto da Imola was on terms of friendship, if not of intimacy, with Petrarch is well known. One of the last letters written by Petrarch before his death, if not actually the last, was addressed to Benvenuto from Padua in February 1374, in response to an enquiry from the latter as to whether poetry ought to be

¹ "Partem illam Odysseae, qua Ulixes it ad inferos . . . quam primum potes . . . utcumque tuis digitis exaratum" (*Sen.* III. *Epist.* v, *ad fin.*, Basle ed., p. 776). Cf. Nolhac, *op. cit.*, pp. 343-4.

² Cf. Nolhac, *op. cit.*, p. 345.

³ Cf. *Fam. praef.*, *ad fin.*: "Scribendi mihi vivendique unus (ut auguror) finis erit" (Fracassetti, I, 25-6); *Sen.* XVI, *Epist.* II (Basle ed., p. 968, *ad fin.*): "me . . . opto ut legentem aut scribentem . . . mors inveniat." Cf. Nolhac, *op. cit.*, pp. 74, 332 (n. 1), 349.

⁴ "Scias me anno praeterito extremam manum commentariis meis, quae olim tanto opere efflagitasti, in Dantem praeceptorem meum imposuisse." Of course Benvenuto can here only be referring to the completion of the first draft of his commentary, for he certainly made subsequent additions to it, as is evident from the reference, for instance, to the destruction of the Castle of Sant' Angelo at Rome in 1379 (vol. II, pp. 8, 53). See above, p. 46, n. 1. The authenticity of this letter of Benvenuto to Petrarch (of which only a portion has been preserved) has been questioned, but, as it appears, on insufficient grounds. (See Lacaita, *Benvenuti de Rambaldis de Imola Comentum super Dantis Aldigherii Comediam*, vol. I, pp. xxviii-xxx; and Rossi-Casè, *Di Maestro Benvenuto da Imola, commentatore dantesco*, pp. 75 ff.; and *Ancora di Maestro Benvenuto*, p. 14. For the other side of the question see articles by Novati in *Giornale storico della Letteratura Italiana*, XIV, 258 ff.; XVII, 93.)

included among the liberal arts¹; and it was in reply to this epistle, to which allusion is twice made in his commentary on the *Commedia*,² that Benvenuto wrote the letter in which the passage quoted above occurs. Further, from a reference of Benvenuto's to Petrarch's personal habits,³ it is evident that he had, on one occasion at least, lived under the same roof with him, either as his guest, or as his host, or at the house of a common friend. There is nothing, therefore, inherently improbable in the supposition that Petrarch supplied Benvenuto with his duplicate of the Latin version of the eleventh book of the *Odyssey*, by way of helping him in his *magnum opus* upon Dante.

Benvenuto's references to the *Odyssey*, other than to the eleventh book, are, as has been noted, four in number. The opening line of the first book is quoted (vol. I, p. 77) from the *Ars Poetica* of Horace — "Dic mihi, Musa, virum" (l. 141) — a passage which Petrarch, oddly enough, thought was a relic of a lost translation of Homer by Cicero.⁴ From the tenth book are taken the accounts of Circe (vol. II, pp. 286-7), and of the wallet of winds given to Ulysses by Aeolus (vol. IV, p. 162); and from the twelfth book the account of the shipwreck of Ulysses in the straits of Messina (vol. II, p. 288).⁵

Of Benvenuto's quotations from the *Iliad*, one, that of the opening line of the first book (vol. I, p. 77): "Iram pande mihi Dea," appears to be cited (inaccurately, doubtless from memory) from the metrical epitome known as *Pindarus Thebanus de bello Trojano* already mentioned,⁶ which begins

Iram pande mihi Pelidae diva superbi.

¹ *Sen.* XIV, *Epist.* xi, Basle ed., pp. 941-2. A corrected text of this letter is printed by Rossi-Casè, *op. cit.*, pp. 72-4.

² Vol. I, p. 10; vol. IV, p. 230. It may be noted here that Benvenuto mentions Petrarch, whom he usually describes as "novissimus poeta Petrarcha," no less than thirty times in his Commentary.

³ Vol. I, p. 224.

⁴ "Translationem illam veterem Ciceronis opus, quantum intelligere est, cuius principium Arti poeticae Flaccus inseruit, latinitati perditam, ut multa alia, et doleo et indignor" (*Var.* XXV, Fracassetti, III, 369).

⁵ It is not impossible that Benvenuto may have derived these three accounts at second hand from the *De Genealogia Deorum* of Boccaccio with which he was certainly acquainted, for on one occasion at least he refers to it by name: "Johannes Boccacius, verius bucca aurea, venerabilis praceptor meus, . . . ibi [sc. Certaldo] pulcra opera edidit; praecipue edidit unum librum magnum et utilem ad intelligentiam poetarum, *De Genealogis Deorum*" (vol. V, p. 164). Boccaccio's account of Circe is in *Lib.* IV, *cap.* 14, and *Lib.* XI, *cap.* 40; that of the shipwreck of Ulysses in *Lib.* XI, *cap.* 40; and that of Ulysses and Aeolus in *Lib.* III, *cap.* 20. In one instance, however (that of Circe) Benvenuto's account is somewhat fuller than that of Boccaccio.

⁶ See above, p. 45.

At any rate it does not come from the version of Leontius Pilatus, whose rendering of the first line of the *Iliad* is

Iram cane dea Pellidis Achillis.¹

Iliad, XVIII, 109–10, is quoted (vol. I, p. 26) from Aristotle²: “Ira est tam delectabilis quod Aristoteles refert Homerum dixisse quod ira est dulcior melle distillante. . . . Hoc autem scribit Homerus libro suae *Iliados*. ”

Benvenuto's other quotations from the *Iliad* are (vol. II, p. 88) from *Iliad*, I, 69–72, which has already been mentioned³; (vol. II, p. 87) from *Iliad*, II, 123–8; (vol. III, p. 339) from *Iliad*, II, 690–1; (vol. II, p. 282) from *Iliad*, IV, 358; (vol. II, p. 280) from *Iliad*, V, p. 4; (vol. III, p. 259) from *Iliad*, XXIV, 765–6. This last passage, as printed in Lacaita's edition of Benvenuto's commentary, refers to the twenty-third book of the *Iliad*, but this is doubtless due, either to a misprint, or to a mistake on the part of the copyists (XXIII, instead of XXIIII), for the reference is certainly to the twenty-fourth book.⁴

In what way Benvenuto da Imola obtained access to the Latin version of Homer made by Leontius Pilatus remains a matter of conjecture. The eleventh book of the *Odyssey*, from which sixteen out of Benvenuto's twenty-eight quotations from Homer are taken, may very likely, as I have

¹ From Hortis, *op. cit.*, p. 543.

² The passage occurs at the beginning of chap. 2 of the second book of the *De Rhetorica*. Aristotle, as a matter of fact, does not mention Homer, but merely gives the quotation with the observation καλῶς εἴρηται (“praeclare dictum est”). Benvenuto doubtless got the reference to Homer from a marginal gloss.

³ See above, p. 49.

⁴ Benvenuto says: “Debes scire quod tempore mortis Hectoris Helena jam steteret in Troia per spatium viginti annorum, ut scribit Homerus XXIII (corr. XXIIII) *Iliados*. ”

That the passage Benvenuto had in mind comes from the twenty-fourth book is proved by the fact that Boccaccio in his *Commento* refers to the same passage, which he expressly states to be in the last book of the *Iliad*. He says (on *Inferno*, V, 64–5): “la quale lunga dimension di tempo fu per spazio di venti anni, cioè dal di che Elena fu rapita, al di che a Menelao fu restituita; perciò tanto stette Elena in Troia, e alquanto più, siccome Omero nell' ultimo libro della sua *Iliade* dimostra laddove lei piangendo sopra il morto corpo di Ettore, fa dire quasi queste parole, che essendo ella stata venti anni appo Priamo e i figliuoli, mal Ettore non le aveva detta una ingiuriosa parola.” (*Lcz. xviii*, vol. I, p. 462.) The passage referred to in the *Iliad* is the following (XXIV, 765–7):—

Ἡδη γάρ νῦν μοι τόδ' ἔπεικοστὸν ἔτος ἔστιν,
ἔξ οὐ κεῖθεν έβην, καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὔτω σεῦ δικουσα κακὸν ἔτος, οὐδέ' ἀσύφηλον.

It is not unlikely that Benvenuto took his reference to this passage at second-hand from the *Commento* of Boccaccio.

shown above, have been supplied to him by Petrarch. Complete mss. of Leontius' version cannot have been common in Benvenuto's day — nor indeed do they appear to have been common at any time, for only two copies apparently are known at the present day, viz. the *Iliad* and *Odyssey*, which formerly belonged to Petrarch, now in the Bibliothèque nationale (Ms. lat. 7880, 1, 2), and the *Iliad* in the Magliabechiana, and *Odyssey* in the Laurenziana at Florence.¹ We may suppose, therefore, that for his other references, in so far as they were not taken at second-hand from the *Comento*² or the *De Genealogia Deorum*³ of Boccaccio, Benvenuto was indebted either to the oral instruction of "venerabilis praceptor meus Boccaccius de Certaldo,"⁴ or to friendly communications on the part of "Petrarcha noster,"⁵ who alone, so far as we know, were in possession of copies of the translation by Leontius Pilatus.

¹ See Hortis, *op. cit.*, pp. 508, 543, 562. We find Coluccio Salutati in a letter to Francesco Bruni, dated July 15, 1367 (ed. Novati, I, 267) referring to Homer for an account of the Sirens, but his description has every appearance of having been taken from the *De Genealogia Deorum* of Boccaccio (VII, 20). From a letter of Salutati to Antonio Loschi, dated July 21, 1392 (ed. Novati, II, 354), it appears that the latter, who had in mind to make a metrical version of the *Iliad*, had read, and perhaps transcribed the translation of Leontius Pilatus, which Salutati refers to as "Homerice translationem Iliados, horridam et incultam." In another letter to the same correspondent, dated Sept. 29, 1392 (ed. Novati, II, 398), Salutati refers to the *Iliad* and *Odyssey* in a way which gives the impression that he had read portions at least of both poems. To judge, however, from the infrequency of his references to Homer, Salutati's acquaintance with the *Iliad* and *Odyssey* cannot have been very extensive. Besides the references already mentioned I have only noted the following: ed. Novati, III, 269, 274 (where the first line of the so-called Pindarus Thebanus is quoted), 389, 491, 545, 548; none of these is to the *Odyssey*.

² See above, p. 53, n. 4.

³ See above, p. 52, n. 5.

⁴ *Benvenuti Comentum*, vol. I, p. 79; V, pp. 145, 164, 301. Benvenuto several times in his commentary mentions that he derived information from Boccaccio (see, for instance, vol. I, pp. 34, 461; vol. V, p. 301; and we know from his own statement (vol. V, p. 145: "dum audirem venerabilem praceptorem meum Boccaccium de Certaldo legentem istum nobilem poetam in ecclesia sancti Stephani") that he was present during a portion at least of Boccaccio's lectures on the *Divina Commedia* at Florence.

⁵ *Benvenuti Comentum*, vol. III, p. 145.